

# THE ORIENT READERS

No. V

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# CONTENTS

| LESSON   | PAGE |
|--|------|
| 1. INDIAN JUGGLERS . . . . .                               | 5    |
| 2. PADMANI . . . . .                                       | 13   |
| 3. <i>THE FOUNTAIN</i> . . . . .                           | 16   |
| 4. SISTER DORA . . . . .                                   | 18   |
| 5. A WILD ELEPHANT . . . . .                               | 24   |
| 6. A TRUE TALE ABOUT A DOG . . . . .                       | 31   |
| 7. <i>ALEXANDER THE GREAT'S WILL</i> . . . . .             | 44   |
| 8. A TIGER HUNT . . . . .                                  | 44   |
| 9. <i>CASABIANCA</i> . . . . .                             | 50   |
| 10. THE CHILDREN OF BLENTARN GHYLL . . . . .               | 53   |
| 11. THE MAHARANI SURNOMOYI, C.I. . . . .                   | 62   |
| 12. <i>THE LORD OF BURLEIGH</i> . . . . .                  | 70   |
| 13. AN EXPLOIT OF SIR WILLIAM WALLACE . . . . .            | 74   |
| 14. AKBAR . . . . .  | 79   |
| 15. <i>PROVIDENCE</i> . . . . .                            | 88   |
| 16. THE REIGN OF AURANGZEB . . . . .                       | 89   |
| 17. HABITS . . . . .                                       | 94   |
| 18. <i>NAPOLEON AND THE YOUNG ENGLISH SAILOR</i> . . . . . | 108  |
| 19. THE GOLDEN MEAN . . . . .                              | 111  |
| 20. THREE STATES OF MATTER . . . . .                       | 113  |
| 21. THE TALE OF MARRATON . . . . .                         | 120  |
| 22. <i>THE NAME OF ENGLAND</i> . . . . .                   | 125  |

| LESSON  | PAGE |
|---|------|
| 23. VARIETY OF MOUNTAINS . . . . .                  | 126  |
| 24. THE LAST FIGHT IN THE COLISEUM . . . . .        | 129  |
| 25. <i>THE BURIAL OF SIR JOHN MOORE</i> . . . . .   | 142  |
| 26. THE VISION OF JUSTICE . . . . .                 | 144  |
| 27. MATTER INDESTRUCTIBLE . . . . .                 | 154  |
| 28. THE VISION OF MIRZA . . . . .                   | 159  |
| 29. <i>KING ARTHUR'S DYING SPEECH</i> . . . . .     | 166  |
| 30. PROVERBS ON THRIFT . . . . .                    | 167  |
| 31. GOD'S HANDIWORK . . . . .                       | 170  |
| 32. <i>SOMEBODY'S DARLING</i> . . . . .             | 172  |
| 33. THE PLANETS AND OTHER HEAVENLY BODIES . . . . . | 174  |
| 34. <i>TEACHING FROM THE STARS</i> . . . . .        | 177  |
| 35. DISCIPLINE. . . . .                             | 178  |
| 36. <i>YE MARINERS OF ENGLAND</i> . . . . .         | 184  |
| 37. THE STORY OF THE "REVENGE" . . . . .            | 186  |
| 38. <i>THE "REVENGE"</i> . . . . .                  | 194  |
| 39. PLAYING CRICKET . . . . .                       | 201  |
| 40. <i>VICTORIA'S TEARS</i> . . . . .               | 205  |
| 41. <i>THE GOOD LIFE, LONG LIFE</i> . . . . .       | 209  |
| NOTES . . . . .                                     | 211  |



NO. 1

Lesson I

## INDIAN JUGGLERS.

1. ONE cool morning about the end of January, when man and beast were at ease, and the people of Kélambakam, having little to do, were longing for some amusement to while away their time, a cluster of people were basking in the sun and spending their time in idle gossip. Muthu Naick, the village watchman, came and informed Kothundarama Mudelly, who formed one of the company, that a troupe of jugglers and acrobats had come to Kélambakam the previous evening, and were encamped in the fine mango tope near the temple tank. The whole village was soon in a bustle, as the news spread like wildfire. Little urchins ran to their mothers to tell the glad news, and some even ran to the mango grove to see the newcomers. The women of the village, young and old, were all on the tiptoe of expectation, and commenced to prepare the midday meal earlier than usual.

2. The jugglers who came to Kélabakam that day belonged to the Thombarava caste. The Thombaravas are a nomad class of people, who earn their livelihood by wandering about the country and exhibiting their feats. The troupe consisted of the chief man, who was about forty years of age, his wife, who was between twenty-five and thirty, his brother, a strong, muscular, well-built youth of twenty, and his two little boys aged about nine and seven. The principal man came to the village munsiff and begged permission to exhibit his feats and show his skill before all the people of the village. After consultation with the chief men of the place, permission was at once granted, and it was decided that the performance should commence at three in the afternoon. Long before the appointed hour, the people of the village, young and old, and even pariahs from the parcherry, flocked into the open space opposite to Kothundarama Mudelly's house, and anxiously waited to witness the exhibition. The headman and the more respectable people were seated on mats before the performers. The rest of the people stood surrounding the performers, who had sufficient space in the middle to exhibit their feats. The females were standing in a group in a separate place, and some young men actually climbed up a tree that was near, and perched on the branches.

3. The headman having given permission for the performance to commence, the chief juggler took his drum and began to beat it violently. Its discordant notes were heard far and wide, and the result was that

more people came running to the spot. It might be safely said that most of the people of Kélambakam were present on the occasion. The juggler then said: "Great and good men of Kélambakam! I have performed my most astounding feats to the admiration of all that have seen them. I have performed before the Zemindar Runga Reddy, and he was pleased to present me with a laced cloth. I showed my extraordinary skill in jugglery to Zemindar Ramasamy Mudelly, and he was pleased to make a present of the new cloth which my wife is now wearing; and only yesterday I played before the people of the neighbouring village, who were so well pleased with me that they gave me money, old clothes, and abundance of grain. But I know you are even more liberal than all these. I pray that you will witness my great feats and reward me as I deserve." So saying, he asked his brother and his two little boys to step forward. They came and bowed to the audience, and then made a number of somersaults, double and single. These were done by all the three in quick succession.

4. Then the two little boys came forward and lay down, the one upon the other. They rolled on the ground with such singular swiftness that soon the outlines of their bodies were entirely lost to the eye, and they looked like a cannon-ball rolling on the ground. This little feat excited the highest admiration of the audience, and the little ones at once became the favourites of the villagers, who, as will be seen afterwards, showed their appreciation in a tangible form.

5. The third item in the programme was even more wonderful than the above. The chief man brought a coconut and asked some of the audience to examine it. He said that his brother would throw it into the air, and that, falling upon the crown of his head, it would break in two. So saying, he gave the coconut to the youth, who examined it and threw it up to a height of about fifteen feet, but instead of fearlessly holding up his head, slipped aside, pretending to be afraid to undergo the dangerous ordeal. The principal performer then, patting the youth on the back, said that he should not be so mindful of his life, that the goodwill and approbation of the good people of Kélabakam were more to them than his life, and that therefore he should not shrink from performing the dangerous feat. Thus admonished, the youth once more took the coconut, threw it up, and stood upright like a column without wavering for a single instant. The coconut came down upon the crown of his head, and straightway fell to the ground in two pieces. Soon there arose a shout among the people who witnessed this extraordinary feat. Some said, "Shabash!" some said that they had not seen the like before, and Kothundarama Mudelly and others showed a desire to examine the youth's head. But nothing was visible there. His head was as sound as ever it had been.

6. The next thing shown was the *mango tree trick*. The chief actor took a mango seed, showed it to the people, and then planted it in the ground. He sprinkled some water over it and covered it with a

basket. A few minutes afterwards he took away the basket, and lo! there was found a tender plant with two or three leaves sprouting out of the seed. More water was poured over it, and it was again covered with a basket. After the lapse of a few minutes more the plant was found in fresh growth, with a height of about ten or twelve inches. The same process was repeated three or four times, and on the last occasion the plant rose to a height of three or four feet. Thus in the short space of half an hour the mango seed became a tree. This trick is very common in this country, and it is said that jugglers even cause fruit to grow, and distribute it to the people. Our juggler was not able to do this, as mango trees bear fruit only in May and June, and this performance took place in January.

7. After this, came a dangerous and difficult feat. The chief performer, planting his feet close together, stood in the middle of the ring like a column. His brother then climbed over his body with great agility, stood upon his shoulders, and lifted up one of the two boys, who, resting his hands upon the crown of his uncle's head, raised his legs into the air. In that perilous position he performed some clever feats, which the people beheld with wonder and not without a sense of fear for the safety of the small performer. This was considered as simply marvellous, from the way the people showed their appreciation of this exhibition of skill on the part of the boy, but what would they say to the following, described in the

autobiography of the Moghul Emperor, Jehangir? "One of seven men," says the Emperor, "stood upright before us, a second passed upwards, along his body, and, head to head, placed his feet upwards in the air. A third managed to climb up in the same manner, and, planting his feet on those of the second, stood with his head upwards, and so alternately to the seventh, who crowned this marvellous human pillar with his head uppermost. And what excited an extraordinary clamour of surprise was to observe the first man, who thus supported upon the crown of his head the whole of the other six, lift one foot as high as his shoulder, standing thus upon one leg and exhibiting a degree of strength and steadiness not exactly within the scope of my comprehension."

8. The next scene enacted was the *needle trick*. A needle, such as is ordinarily used by the people, was placed on the ground with the point turned upwards. The female performer walked on her hands, and reached the place where the needle was planted. Then gently lowering herself, she lifted the needle with her eye by skilfully closing the lids on the point. This wonderful feat was greatly admired by the simple villagers, and Appalacharri was loud in his praises of the woman's skill.

9. The chief man then took a cannon-ball about the size of a large-sized wood-apple, and asked the people to examine it and note its weight. He threw it to a height of fifteen or twenty feet, and adjusted himself in such a way that the ball fell on the nape

of his neck. Then he made certain motions ~~of~~ the body with extreme agility, and the ball swiftly rolled on his back in all directions and even right along each arm.

10. Then a block of granite that was lying in a corner of the street was brought by four villagers into the ring. It was about a yard in length, three-fourths of a foot in breadth, and about half a foot in height. Strong ropes were passed round both ends of the granite block and tied to the flowing hair of the second performer. Thus fastened, the stone was lifted from the ground by four men, who afterwards let it go. Forthwith the youth, with his heavy weight, whirled round and round, and soon the man and the stone were lost to the eye. The people of the village were loud in their praises of this herculean feat.

11. After this, about six or seven earthen pots, of various sizes, were placed one above the other on the head of the chief performer, so that they resembled a conical pillar. Skilfully balancing the weight on his head, the juggler climbed up a bamboo pole about twenty feet high, which was firmly planted in the ground. Then, closely fixing his legs to the bamboo and steadily holding its end in his grip, he commenced to move backwards and forwards. The bending capacity of the bamboo pole was very great, and the utmost limits were reached on either side, so that this feat, apart from its difficult nature, presented a most interesting sight to the beholders. As soon as the performer

got down, they found, to their great astonishment, that the pots remained intact, and that their positions were not in the least changed.

12. The last, but not the least, of the performances which formed a most fitting close to this varied and interesting programme, was *the strange disappearance scene*. The woman was brought forward, and her legs and feet were tied together with a strong rope. She was then put into a basket, which was afterwards covered. After a little while, the basket was opened and was found empty. The woman was not there. By and by the husband called the missing woman by her name, which she answered to from a corner of the street. This closed the performance, and the people were extremely delighted with the whole thing. Some gave old clothes to the performers, and others made presents in money. The women of the village vied with the men in rewarding the actors, and they took especial delight in giving the two boys cakes and other eatables. Our old friend Appalacharri gave the woman an old cloth and some money also, and, by the orders of the village headman, every household in the village gave half a measure of paddy.

13. Thus ended a pleasant afternoon's amusement. It formed the subject of the daily talk in Kélambakam for several days, and for months afterwards the people had a vivid recollection of this visit of the jugglers to the village.

RAMAKRISHNA.



## Lesson II.

### PADMANI.

1. How often has the story of the brave and good and lovely Padmani been told to Indian hearers! Padmani was the spouse of Bheemsi, Rana of Chitór in Rajputana. Ala-ud-din, the Sultan of Delhi, heard of her accomplishments and her beauty, and resolved to procure her as a wife, if possible. He besieged Chitór vainly for a long time. At length he determined to gain by stratagem what his military prowess could not bring within his grasp, and he announced that he would abandon the siege of Chitór if he were merely allowed to gaze once on the famous face of Padmani.

2. Bheemsi offered to let the Sultan look upon the face as reflected in mirrors, and Ala-ud-din agreed to this compromise. The wily Sultan, who had at least the merit of being fearless, entered Chitór attended by a very slight guard. He was honourably conducted to the palace, and there was permitted to feast his eyes on the reflection of the radiant Padmani's countenance. Bheemsi had taken it as a high compliment to his honour that Ala-ud-din had entered his fortress almost unprotected; and in return for this show of confidence, he accompanied the Sultan a considerable distance beyond the city walls. This was just what Ala-ud-din had wanted. He had relied on Bheemsi magnanimously

repaying the courtesy he had perfidiously offered, by dispensing with his usual guard. An ambush of Delhi soldiers had been set without the walls, and into this ambush Ala-ud-din of course led Bheemsi, who thus became his prisoner.

3. The Tatar Sultan now demanded Padmani as a ransom for his prisoner; and after some delay, the Princess agreed to surrender herself in return for her husband's liberation. She made only one stipulation; and that was, that she should be allowed to bring with her a retinue befitting her rank. To this stipulation no objection was made.

4. On the appointed day, the Princess set forth from Chitór in a palanquin, accompanied by seven hundred litters, which were supposed to contain her ladies-in-waiting and female servants. Arrived at the tents of Ala-ud-din, Padmani was granted half an hour in which to have a parting interview with her husband. The seven hundred litters and their occupants remained in the camp, ostensibly for the purpose of conveying the Princess to Delhi.

5. Now the Sultan did not really intend that Bheemsi should have his freedom. He imagined that as Padmani had arrived, he had secured the royal pair as his prisoners. He became jealous, however, of the length to which the interview of Bheemsi and Padmani was prolonging itself, and at length, too late, he found that Bheemsi had escaped back to Chitór in the palanquin that had brought his wife. As soon as this discovery was made, Ala-ud-din saw seven hundred

armed warriors spring from the litters supposed to contain women. This guard of warriors fought its way through the confused mass of Delhi soldiers rushing from their tents. Padmani escaped and reached her husband in Chitór, but ere this rescue was completed, nearly every man of the gallant seven hundred had been killed, wielding the sword for the honour of his prince and his prince's wife.

6. "Later on," says the historian, "Ala-ud-din besieged the city of Chitór for the space of twelve years. The great rock-fortress was impregnable, but the Rajputs were driven to desperation, and performed the terrible Johur. Huge piles of timber were set on fire. The women moved to the spot in slow procession and threw themselves into the flames. The Rana and his surviving Rajputs arrayed themselves in saffron robes, and went out to perish, sword in hand; but a fortunate few cut their way through the besiegers and escaped to the Aravalli Hills."

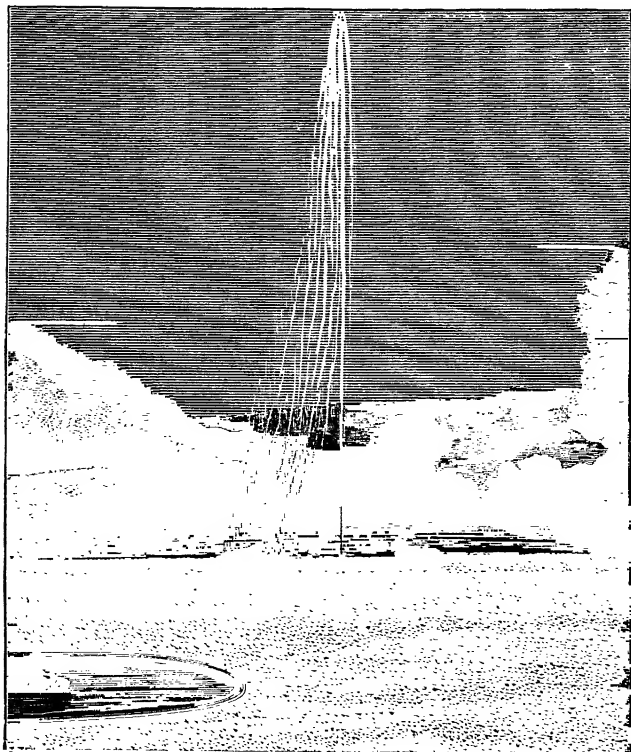
7. The beauteous Padmani perished in the Johur. Hers is a touching story of womanly devotion to husband and to honour. Happily such sacrifices as she made are no longer regarded as necessary or desirable. The Rule of Peace in India allows no plunderers like Ala-ud-din.

### Lesson III.

#### THE FOUNTAIN.

1. INTO the sunshine,  
Full of the light,  
Leaping and flashing  
From morn till night !
2. Into the moonlight,  
Whiter than snow,  
Waving so flower-like  
When the winds blow !
3. Into the starlight,  
Rushing in spray,  
Happy at midnight,  
Happy by day !
4. Ever in motion,  
Blithesome and cheery,  
Still climbing heavenward,  
Never aweary ;
5. Glad of all weathers,  
Still seeming best,  
Upward or downward  
Motion thy rest ;

6. Full of a nature  
Nothing can tame,



THE FOUNTAIN.

Changed every moment,  
Ever the same ;

7. Ceaseless aspiring,  
Ceaseless content,  
Darkness or sunshine  
Thy element ;

8. Glorious fountain !  
Let my heart be  
Fresh, changeful, constant,  
Upward like thee !

J. R. LOWELL.

## Lesson IV.

### SISTER DORA.

1. IN the heart of the "Black Country," in England, —a district in which the roughest labour of miners and factory-hands goes on, and where the manners of the inhabitants are least civilised—there is a town called Walsall. A dirty, smoky town it is. Few would care to take up their abode in such a place, except as a matter of necessity. In the centre of this grimy town stands the white marble statue of a woman. How strange the angel-like figure appears, seen shining through fog and smoke and rain, or sometimes enveloped by myriads of flakes of snow, as if she were a fairy who had called down the showers of white particles to make this terrible "Black Country"



a pure white country ! This marble figure is a statue of Miss Dora Pattison, sister of a well-known English man of letters called Mark Pattison. Miss Pattison was the daughter of a clergyman, and in her early days her sympathies were drawn out to the suffering poor of her father's parish. She and her sisters were accustomed to carry round to the homes of the indigent little cans of soup, and solid food, and the villagers of the whole neighbourhood looked at her with eyes of love. Once a schoolboy to whom she had been kind fell very sick, while Miss Pattison happened to be abroad ; he prayed that he might not die till she returned to bless him. On the day on which she was expected back, he sat up in bed, intently listening for the wheels of her carriage ; and long ere any one else could detect the rumbling noise, the poor boy cried, " There she is ! there's Miss Dora ! " And sure enough it was she, come back to nurse him through the few remaining hours of his life.

2. Miss Pattison was very fond of the country. Riding was a passion with her. She was beautiful, too, and gentlemen sought her hand in marriage. Is it not strange that a lovely, country-bred girl of gentle family should have chosen to bury herself in one of the dirtiest towns in the world, and among the roughest people ? She deliberately chose duty as her chief pleasure in life. Qualifying herself to act as a hospital nurse, she went to Walsall in 1865 to take charge of the Cottage Hospital there. This hospital had always been under the charge of a religious Sisterhood. Miss



Pattison was one of the Sisterhood, and thus she came to be called "Sister Dora."

3. One evening Sister Dora was on her way through the gaslit streets to attend a patient, when a boy wantonly threw a stone at her, and cut open her forehead. She went on without making any cry or remonstrance. Not long afterwards there was a colliery accident in the neighbourhood, and among the sufferers brought to the hospital, was a boy whom the nurse instantly recognised. "Aha!" said Sister Dora to herself softly, "this is the boy who threw the stone at me!" The good nurse therefore took particular care to treat this patient tenderly, and very thankful she felt when he began to be convalescent. This was "returning good for evil," and the boy felt touched and ashamed. One evening he was found quietly sobbing on his pillow. "Sister Dora," he said, looking at the mark of the cut on the nurse's forehead, "I threw that stone."—"Why," was the reply, "did you think I did not know that?"—"You knew that," said the boy, "and yet you have nursed me like this?" Needless to say, the boy became thenceforth a kind of worshipper of Sister Dora.

4. Sister Dora managed to keep up her spirits and the spirits of all her patients in a most uncommon degree. "Make you laugh?" said an Irishman in one ward; "she would make you laugh when you were dying!" But the secret of Miss Pattison's sweet temper and happiness was religion; she was constantly snatching half-hours from her arduous labours for secret prayer.

5. Once Walsall became the scene of a small-pox epidemic; then Sister Dora's powers were taxed to the uttermost. In her own hospital, and all through the plague-stricken town, her vigorous presence was a blessing. Once she was called on to attend the death-bed of a man who had been attacked by one of the worst forms of the disease. All his friends had deserted him. The last piece of candle in the house was flickering to its end when Sister Dora arrived. The dying man looked up and recognised her, and in the delirium of death he hoarsely whispered, "Kiss me before I die, good Sister Dora." The man's face was covered with the horrible signs of small-pox; but pity was so strong in this pure woman's heart that she stooped down to kiss her dying fellow-creature, and breathe a parting blessing upon him. As she did so, the candle went out, and she waited on in darkness till she heard the patient's last sigh. How many scenes of pain and terror she must have irradiated with her angelic presence!

6. This has been recorded of Sister Dora: "She spoke unreservedly to her household of the necessity of constant private prayer, and expressed openly her own strong conviction that no blessing could attend the hospital unless those who worked in it fulfilled their duty in this respect. It was literally true that she never touched a wound without lifting up her heart to the Giver of all strength and asking that healing might be conveyed by her means; she never set a fracture without a prayer that, through His instrumentality, the limb might re-unite."

7. This prayerful nurse was as clever as devout. Once, for instance, a young man was carried into the hospital whose arm had been mangled in a machinery accident. The doctor said the arm must be amputated. Sister Dora pled with the doctor, and said she thought by careful treatment she could save the arm. The doctor at last yielded to her entreaties, and the result was that she did save the arm to the young man. It was his right arm, his bread-winning arm! For long after, he used to walk eleven miles every Sunday to pull her bell and ask her servant how Sister Dora was. "Tell her," he would say to the servant, "it was her arm that pulled the bell."

8. Such are a few particulars from the life of a beneficent Englishwoman who died in 1878 of the most terrible of all diseases, cancer. To her last day she was busy in trying to comfort others. Is it not an encouraging thing to know that saintly characters like this have not been confined to early ages, but have breathed the same air with us, and have triumphed in the very struggles through which we have to pass in these modern days?

9. In the roughest human forms, beat hearts that respond to goodness. "We needs must love the highest when we see it." The labouring classes of Walsall still talk tenderly of their Sister Dora, and they have subscribed to place in the middle of their town the statue mentioned at the beginning of this sketch.

## Lesson V.

### A WILD ELEPHANT.

#### PART I.

1. MANY valuable males have been sacrificed to the alarm of careless or timid attendants who have neglected to observe their periods of irritation, and have accordingly been terrified by an exhibition of sudden and unexpected mania by an animal whose subjection depends upon the prestige of its keeper. Nothing can be more terrible than the changes from docility to madness in an elephant that has usually been the trusted companion of its attendants.

2. This periodical mania is generally understood in India by the term "musti." Upon such occasions there are well-known symptoms which denote the approaching change; and the animal should be kept upon a reduced and cooling diet, and the legs secured by chains arranged as hobbles, until the fit (which seldom lasts beyond a fortnight, or at most a month) shall have passed away. If the necessary precautions are observed, no accident can happen; but unfortunately the over-confidence, or the natural apathy, of native keepers frequently leads to gross neglect; the animal in its period of excitement destroys an attendant, and breaking from all control commits a series of atrocities, and is at length destroyed as a matter of

necessity—all of which might have been avoided by the exercise of common prudence and attention.

3. There are innumerable instances where the lives of valuable elephants have been sacrificed, after human lives have been destroyed, during the season of mania or “musti,” and such losses might have been avoided had the animals been carefully watched and properly secured.

4. One of the most exciting examples of these periodical attacks was described to me by Mr. G. P. Sanderson, who will, I trust, at some future day afford the public an opportunity of enjoying the description direct from his own pen.

5. A certain male elephant of great value, belonging to the Keddah establishment, had shown signs of “musti”; but its keeper had usually controlled the animal without difficulty throughout similar periods, and he did not apprehend any danger. Suddenly this hitherto tractable elephant exhibited intense mania, and not only destroyed its keeper, but killed several attendants. It broke away from the chain attached to one leg, and commenced an indiscriminate attack upon all within its power. The natives fled in all directions, and the elephant, who was a large tusker, at once became the terror of the neighbourhood. It destroyed the huts of several villages by tearing off the straw-covered roofs. Several of the inhabitants became victims to its ungovernable rage; the remainder saved themselves by flight. The elephant roamed at large throughout a considerable area, and the police author-

ities informed Mr. Sanderson of the catastrophe, requesting that immediate steps should be taken to destroy an animal that had become a public scourge.

6. The value of this elephant was about £600; and Mr. Sanderson at once took measures to capture, instead of killing, a creature that might recover from its temporary insanity and become as valuable as before the malady. He determined to undertake the dangerous feat himself, as he hesitated to risk the lives of native attendants.

7. Among the numerous elephants belonging to the Keddah establishment, was a very powerful and highly-trained tusker named Choogie. This was an animal of great reputation as a fighting elephant, and was thoroughly to be depended on, when employed in the capture of wild specimens of his own race.

8. Mr. Sanderson gave orders that Choogie should be got ready without delay to engage the mad elephant in single combat, in the hope of securing it alive.

9. Choogie was girthed tightly with a simple pad saddle, upon which Mr. Sanderson took his seat, armed only with a long spear; the trusty mahout astride as usual, and confident in the prowess of his animal.

10. Two well-trained female elephants, with their attendants provided with ropes, were ordered to follow at a great distance in the rear, so as to be out of sight, but ready to assist at a given signal.

11. The whereabouts of the mad elephant being well known to the police, who had petitioned for its destruction, guides were at once forthcoming; and

Choogie, without a moment's unnecessary delay, started from the camp to meet his powerful adversary, followed by the two females at about half a mile distant.

12. About two or three miles had been passed, the guides running on ahead and keeping a good look-out through a country of occasional jungles and open plains, more or less under cultivation, where every village was deserted by the inhabitants from fear of the insane elephant. Suddenly, at the distance of a quarter of a mile or more, an elephant was perceived in front of a small village, before which it paraded, quickly marching to and fro, as though keeping guard before a captured position. There was no doubt of the identity; this was the animal of which they were in search, and Choogie's reputation would be quickly tested.

13. There was a restless impulsiveness in the movements of the "musti" elephant that clearly denoted intense excitement. It apparently had not observed the presence of Choogie upon the scene, and it continued its nervous march forwards and backwards until the advancing captor had arrived within less than two hundred yards upon the level and open plain. It then suddenly halted and faced about, as though uncertain as to the character of the new arrival. Choogie advanced slowly but steadily until within about a hundred yards, at which distance he stood, and the two elephants faced each other. Choogie did not exhibit the slightest excitement, neither did he condescend to

notice his antagonist, who, on the contrary, emitted several shrill and sharp trumpets or screams, and threw its trunk high in air, as though in the endeavour to gain the scent of the newcomer.

## PART II.

1. In this manner the two elephants faced each other for a short interval, when the ears of the insane animal were suddenly pricked forward, and curling the trunk inwards, it backed several paces as though anxious to retreat. Choogie's mahout was well aware that such a movement on the part of the elephant was only preparatory to a determined charge; perhaps Choogie himself thoroughly understood the menace, as his attitude suddenly changed, and throwing his ears forward, he also curled his trunk, but stood firm to meet the expected onset.

2. With a shrill scream, the enraged "musti" elephant rushed forward. There was a fury in the attack that appeared almost irresistible. Choogie's mahout gave some mysterious order which none but he and his well-trained animal could have understood, and marching slowly forward to meet the impetuous attack, Choogie began in a most suspicious manner to lower his head, as though in dread of the approaching shock.

3. This movement completely exposed the mahout, also Mr. Sanderson, who promptly brought his long spear to the charge, in the vain hope of turning the





HE FORCED THE HEAD OF THE ATTACKING ELEPHANT HIGH INTO THE AIR.

enraged brute that was now close upon them in headlong speed.

4. Still lower drooped the giant head of Choogie, till his long tusks touched the ground; in another instant his mad antagonist was upon him, but before the impact was complete, the cool and practised wrestler with extreme quickness threw up his lowered head, and catching the throat of his adversary just beneath the jaws, between his powerful tusks, he too emitted a triumphant scream, and exerting all his reserved strength, he forced the head of the attacking elephant high in air, and pressing forward with a dexterous twist, threw the insane beast heavily upon its side, thus pinning it securely to the ground. The fork-like grip of the tusks upon the neck was immediately followed by Choogie's entire weight, as he threw himself upon his prostrate captive.

5. With extreme activity, Mr. Sanderson slipped off his pad at the critical moment, and before the elephant could struggle for escape, he had succeeded in passing a rope around the two hind-legs, thus completing this most daring and unprecedented capture.

6. The female elephants were quickly at the spot, but their services were only required to lead the prisoner to the camp from which he had escaped, where he arrived in safe custody between his lady-police, securely bound and incapable of further mischief.

7. Mr. Sanderson's reward for this interesting ex-

hibition of daring was the complete success of his anticipations, as the unfortunate "musti" elephant, after an interval of rest, low diet, and restraint, returned to its former self, and was completely restored. This was a saving to the Government of about £600, the value of a first-rate trained tusker. Unfortunately some valuable lives were past restoration; but such casualties might possibly have been avoided by greater caution on the part of native attendants.

SIR SAMUEL BAKER.

## Lesson VI.

### A TRUE TALE ABOUT A DOG.

#### PART I.

1. THE question, "Is thy servant a dog that he should do this thing?" proves that the Oriental dog was never highly esteemed, nor did it occupy the position of its European representative; but it probably existed in a semi-wild state as the scavenger of large cities, precisely as it may be seen at present in the streets and suburbs throughout the East, from Constantinople to Bagdad. But although the dog was despised in the East, and was not often regarded as man's companion, the general characteristics are not wanting; and I have known cases where the animals have exhibited extreme attachment to persons who

have adopted a foundling in the shape of a houseless castaway.

2. It is beyond question that the natural instincts of the canine race can be immensely developed by education, and that an improved brain of highly educated dogs will usually ensure hereditary intelligence. We see this proof of evolution especially in the sheep-dogs, which for many generations have been taught their duties, and perform marvellous feats of sagacity in picking out strange sheep from their own large flock, and driving the intruders off the mountain-side, in the Scottish Highlands. The pointers, setters, and retrievers are well-known instances where hereditary superiority has been ensured by judicious breeding; while the least sagacious is the greyhound, whose extreme speed enables it to overtake almost all other animals; therefore the one and only object of its life is to pursue; this pursuit does not tend to brain development, as little intellect is required; it is simply a physical superiority in length of leg, muscular loins, and good wind.

3. When I was a boy, my grandfather frequently told a story concerning a dog which he knew, as a more than ordinary example of the fidelity so frequently exhibited by the race. This animal was a mastiff that belonged to an intimate friend, to whom it was a constant companion. It was an enormous specimen of that well-known breed, which is not generally celebrated for any peculiar intelligence, but is chiefly remarkable for size and strength. This dog

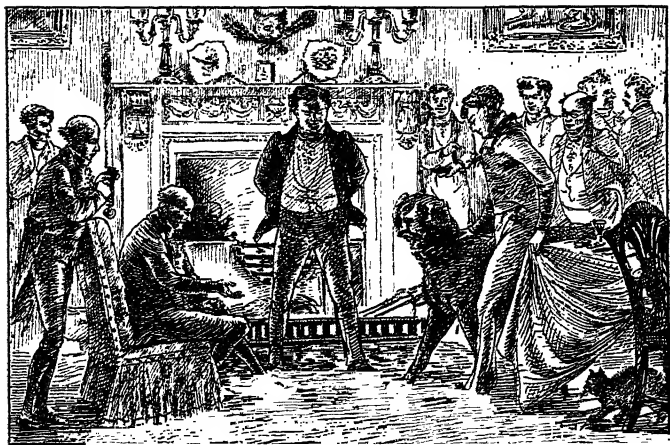
had been brought up by its master from puppy-hood, and as the proprietor was a single man, there had been no division of affection, as there would have been, had the dog belonged to a family of several members. "Turk" regarded nobody but his owner. (I shall now honour Turk by the masculine gender.)

4. Whenever Mr. Prideaux went out for a walk, Turk was sure to be near his heels. Street dogs would bark and snarl at the giant as his massive form attracted their attention, but Turk seldom condescended to notice such vulgar demonstrations; he was a noble-looking creature, somewhat resembling a small lioness; but although he was gentle and quiet in disposition, he had upon several occasions been provoked beyond endurance, and his attack had been nearly always fatal to his assailants. He slept at night outside his master's door, and no sentry could be more alert upon his watch than the faithful dog, who had apparently only one ambition—to protect and to accompany his owner.

5. Mr. Prideaux had a dinner-party. He never invited ladies, but simply entertained his friends as a bachelor; his dinners were well known; the best cuisine and the finest wines were but secondary to the quality of his guests, who were always men of reputation either in the literary world, or in the modern annals of society. The dog Turk was invariably present, and usually stretched his huge form upon the hearthrug.

6. It was a cold night in winter, when Mr. Prideaux's

friends were discussing the third bottle of port after dinner; and the conversation turned upon the subject of dogs. Almost every person had an anecdote to relate, and my own grandfather, being present, had no doubt added his mite to the collection, when Turk suddenly awoke from a sound sleep, and having



THE DINNER-PARTY.

stretched himself until he appeared to be awake to the situation, walked up to his master's side, and rested his large head upon the table.

7. "Ha ha, Turk!" exclaimed Mr. Prideaux, "you must have heard our arguments about the dogs, so you have put in an appearance."—"And a magnificent specimen he is!" remarked my grandfather; "but although a mastiff is the largest and most imposing of

the race, I do not think it is as sensible as many others."•

8. "As a rule you are right," replied his master, "because they are generally chained up as watch-dogs, and have not the intimate association with human beings, which is so great an advantage to house-dogs; but Turk has been my constant companion from the first month of his existence, and his intelligence is very remarkable. He understands most things that I say, if they are connected with himself; he will often lie upon the rug with his large eyes fixed upon me as though searching my inward thoughts, and he will frequently be aware instinctively that I wish to go out; upon such times he will fetch my hat, cane, or gloves, whichever may be at hand, and wait for me at the front door. He will take a letter or any other token to several houses of my acquaintance, and wait for a reply; and he can perform a variety of actions that would imply a share of reason seldom possessed by other dogs."

9. A smile of incredulity upon several faces was at once perceived by Mr. Prideaux, who immediately took a guinea from his pocket, and addressed his dog. "Here, Turk! they won't believe in you! . . . take this guinea to No. ——— Street, to Mr. ———, and bring me a receipt."

10. The dog wagged his huge tail with evident pleasure, but to the danger of the wine-glasses upon the table; and, the guinea having been placed in his mouth, he hastened towards the door; this being

opened, he was admitted through the front entrance to the street. It was a miserable night; the wind was blowing the sleet and rain against the windows; the gutters were running with muddy water, and the weather was exactly that which is expressed by the common term, "not fit to turn a dog out in"; nevertheless, Turk had started upon his mission in the howling gale and darkness, while the front door was once more closed against the blast.

11. The party were comfortably seated around the fire, discussing the most excellent wine, and much interested in the success or failure of the dog's adventure.

12. "How long will it be before we may expect Turk's return?" inquired an incredulous guest.

13. "The house to which I have sent him is about a mile and a half distant, therefore if there is no delay when he barks for admission at the door, and my friend is not absent from home, he should return in about three-quarters of an hour with an acknowledgment. If, on the other hand, he cannot gain admission, he may wait for any length of time," replied his master.

14. Bets were exchanged among the company—some supported the dog's chances of success, while others were against him. The evening wore away; the allotted time was exceeded, and a whole hour had passed, but no dog had returned. Fresh bets were made, but the odds were against the dog. His master was still hopeful. "I must tell you," said Mr. Prideaux, "that Turk frequently carries notes for me, and as he



knows the house well, he certainly will not make a mistake; perhaps my friend may be dining out, in which case Turk will probably wait for a longer time." Two hours passed; the storm was raging. Mr. Prideaux himself went to the front door, which flew open before a fierce gust the instant that the lock was turned. The clouds were rushing past a moon but faintly visible at short intervals, and the gutters were clogged with masses of half-melted snow. "Poor Turk!" muttered his master, "this is indeed a wretched night for you. . . . Perhaps they have kept you in the warm kitchen, and will not allow you to return in such fearful weather."

15. When Mr. Prideaux returned to his guests, he could not conceal his disappointment. "Ha!" exclaimed one who had betted against the dog, "I never doubted his sagacity. With a guinea in his mouth, he has probably gone into some house of entertainment where dogs are supplied with dinner and a warm bed, instead of shivering in a winter's gale!"

16. Jokes were made by the winners of bets at the absent dog's expense, but his master was anxious and annoyed. The various bets were paid by the losers, and poor Turk's reputation had suffered severely. It was long past midnight; the guests had departed, the storm was raging, and violent gusts occasionally shook the house. Mr. Prideaux was alone in his study, and he poked the fire until it blazed and roared up the chimney.

## PART II.

1. "What can have become of that dog?" exclaimed his master to himself, now really anxious; "I hope they kept him; most likely they would not send him back upon such a dreadful night."

2. Mr. Prideaux's study was close to the front door, and his acute attention was suddenly directed to a violent shaking and scratching, accompanied by a prolonged whine. In an instant he ran into the hall, and unlocked the entrance door. . . . A mass of filth and mud entered. . . . This was Turk!

3. The dog seemed dreadfully fatigued, and was shivering with wet and cold. His usually clean coat was thick with mire, as though he had been dragged through deep mud. He wagged his tail when he heard his master's voice, but appeared dejected and ill.

4. Mr. Prideaux rang the bell, and the servants, who were as much interested as their master in Turk's failure to perform his mission, attended the summons. The dog was taken downstairs, and immediately placed in a large tub of hot water, in which he was accustomed to be bathed. It was now discovered that in addition to mud and dirt, which almost concealed his coat, he was besmeared with blood! Mr. Prideaux himself sponged his favourite with hot soap and water, and, to his astonishment, he perceived wounds of a serious nature; the dog's throat was badly torn, his back and breast were deeply bitten,

and there could be no doubt that he had been worried by a pack of dogs. This was a strange occurrence, that Turk should be discomfited !

5. He was now washed clean, and was being rubbed dry with a thick towel while he stood upon a blanket before the kitchen fire. . . . "Why, Turk, old boy, what has been the matter ? Tell us all about it, poor old man !" exclaimed his master.

6. The dog was now thoroughly warmed, and he panted with the heat of the kitchen fire ; he opened his mouth . . . *and the guinea which he had received in trust dropped on the kitchen floor !* "There is some mystery in this," said Mr. Prideaux, "which I will endeavour to discover to-morrow. . . . He has been set upon by strange dogs, and rather than lose the guinea, he has allowed himself to be half killed, without once opening his mouth in self-defence ! Poor Turk !" continued his master, "you must have lost your way, old man, in the darkness and storm ; most likely confused after the unequal fight. What an example you have given us wretched human beings, in being steadfast to a trust !"

7. Turk was wonderfully better after his warm bath. He lapped up a large bowl of good thick soup mixed with bread, and in half an hour was comfortably asleep upon his thick rug by his master's bedroom door. Upon the following morning the storm had cleared away, and a bright sky had succeeded to the gloom of the preceding night.

8. Immediately after breakfast, Mr. Prideaux, ac-

accompanied by his dog (who was, although rather stiff, not much the worse for the rough treatment he had received), started for a walk towards the house to which he had directed Turk upon the previous evening. He was anxious to discover whether his friend had been absent, as he concluded that the dog might have been waiting for admittance, and had been perhaps attacked by some dogs belonging to the house, or its neighbours.

9. The master and Turk had walked for nearly a mile, and had just turned the corner of a street when, as they passed a butcher's shop upon the right hand, a large brindled mastiff rushed from the shop-door, and flew at Turk with unprovoked ferocity.

10. "Call your dog off!" shouted Mr. Prideaux to the butcher, who surveyed the attack with impudent satisfaction. "Call him off, or my dog will kill him!" continued Mr. Prideaux.

11. The usually docile Turk had rushed to meet his assailant with a fury that was extraordinary. With a growl like that of a lion, he quickly seized his antagonist by the throat; rearing upon his hind legs, he exerted his tremendous strength, and in a fierce struggle of only a few seconds, he threw the brindled dog upon its back. It was in vain that Mr. Prideaux endeavoured to call him off: the rage of his favourite was quite ungovernable; he never for an instant relaxed his hold, but with the strength of a wild beast of prey, Turk shook the head of the butcher's dog to the right and left, until it struck each time heavily against the

pavement. . . . The butcher attempted to interfere, and lashed him with a huge whip.

12. "Stand clear! fair play! don't you strike my dog!" shouted Mr. Prideaux. "Your dog was the first to attack!"



STAND CLEAR!

13. In reply to the whip, Turk had redoubled his fury, and, without relinquishing his hold, he had now dragged the butcher's dog off the pavement, and occasionally shaking the body as he pulled the unresisting mass along the gutter, he drew it into the middle of the street.

14. A large crowd had collected, which completely stopped the thoroughfare. There were no police in those

days, but only watchmen, who were few and far between ; even had they been present, it is probable they would have joined in the amusement of a dog-fight, which in that age of brutality was considered to be sport.

15. "Fair play !" shouted the bystanders. "Let 'em have it out !" cried others, as they formed a circle around the dogs. In the meantime, Mr. Prideaux had seized Turk by his collar, while the butcher was endeavouring to release the remains of his dog from the infuriated and deadly grip.

16. At length Mr. Prideaux's voice and action appeared for a moment to create a calm, and, snatching the opportunity, he, with the assistance of a person in the crowd, held back his dog, as the carcass of the butcher's dog was dragged away by the lately insolent owner. The dog was dead !

17. Turk's flanks were heaving with the intense exertion and excitement of the fight, and he strained to escape from his master's hold to once more attack the lifeless body of his late antagonist. At length, by kind words and the caress of the well-known hand, his fury was calmed down.

18. "Well, that's the most curious adventure I've ever had with a dog !" exclaimed the butcher, who was now completely crestfallen. "Why, that's the very dog ! he is so—that's the very dog who came by my shop late last night in the howling storm, and my dog Tiger went at him and towzled him up completely. I never saw such a cowardly cur ; he wouldn't show any fight, although he was pretty near as big as a costermonger's

donkey ; and there my dog Tiger nearly eat half of him, and dragged the other half about the gutter, till he looked more like an old doormat than a dog ; and I thought he must have killed him ; and here he comes out as fresh as paint to-day, and kills old Tiger clean off as though he'd been only a biggish cat !”

19. “What do you say ?” asked Mr. Prideaux. “Was it your dog that worried my poor dog last night, when he was upon a message of trust ? My friend, I thank you for this communication, but let me inform you of the fact, that my dog had *a guinea in his mouth* to carry to my friend, and rather than drop it, he allowed himself to be half killed by your savage Tiger. To-day he has proved his courage, and your dog has discovered his mistake. This is the guinea that he dropped from his mouth when he returned to me after midnight, beaten and distressed !” said Mr. Prideaux, much excited. “Here, Turk, old boy, take the guinea again, and come along with me ! you have had your revenge, and have given us all a lesson.” His master gave him the guinea in his mouth, and they continued their walk.

20. It appeared, upon Mr. Prideaux’s arrival at his friend’s house, that Turk had never been there ; probably after his defeat he had become so confused that he lost his way in the heavy storm, and had at length regained the road home some time after midnight, in the deplorable condition already described.

SIR SAMUEL BAKER.

## Lesson VII.

### ALEXANDER THE GREAT'S WILL.

*(To be learnt by heart.)*

"We brought nothing into this world, and it is certain we can carry nothing out."—1 TIMOTHY vi. 7.

By Grecian annals it remained untold,  
But may be read in Eastern legend old,  
How, when great Alexander died, he bade  
That his two hands uncovered might be laid  
Outside the bier, for men therewith to see—  
Men who had seen him in his majesty—  
That he had gone the common way of all,  
And nothing now his own in death might call;  
Nor of the treasures of two empires, aught  
Within those empty hands unto the grave had brought.  
R. C. TRENCH.

## Lesson VIII.

### A TIGER HUNT.

1. "TAKE care!" shouted Selwyn, "she's badly hit, and has rolled into those thick bushes. Don't go too near, but come up here until the beaters arrive; we must have the elephants to drive her out." Nine



accidents out of ten occur when animals have been wounded. It is impossible to be too careful in approaching a wounded beast; the tiger, lion, leopard, bear, or buffalo, that would have retreated when fresh, will assuredly attack if followed up when wounded.

2. Selwyn as an experienced sportsman was perfectly right in his advice, as the jungle into which the wounded tigress had retreated was so dense as to be practically impenetrable. Everard, on the other hand, who was flushed with his easy triumph, disdained the security of the machán, and remained below, awaiting the arrival of the beaters. An ominous silence had succeeded the rifle shots, the cries of the beaters had immediately ceased, as they knew that the game had gone ahead, and that the drive had been successful; they were now hurrying towards the guns.

3. In a very short time anxious faces could be seen approaching, and it was quickly explained that one tiger was dead, while the other was severely wounded and concealed within the thick bush. A great number of men were quickly assembled, and orders were given that a messenger should be despatched to summon the two elephants.

4. In the meantime one of the shikaris ascended a tree within the thick jungle, and shouted to the others "that he could see the tigress lying dead!" A village shikari, who wished to exhibit his superior courage, collected several large stones, and advancing to the edge of the dense bush, threw one in the direction suggested by the man within the tree, who actually

saw, or thought he saw, the tigress. No response was made to the first stone. Another was thrown, with the same result. The tigress was declared to be dead, and the man forced his way into the jungle.

5. Almost at the same moment a terrific roar was heard, and the tigress with one bound was upon him ! Seizing the unfortunate man by the throat, she dragged him into the impervious thicket, where a succession of cruel roars and growls showed that she was tearing him to pieces. This had happened so instantaneously and unexpectedly that it had been impossible to render the slightest assistance. It was an agonising moment, but hardly had the reality of the terrible event been impressed upon the bystanders, when Everard, without a moment's hesitation, rushed to the spot, and throwing himself upon all fours, crept into the thorny jungle upon the track where the tigress had disappeared with her victim. With his rifle cocked and ready, he lay flat beneath the bushes, and crept forward with caution but cool determination. He was not aware that the courageous shikari, armed only with his short spear, had followed close behind him, and was creeping upon his hands and knees, literally at his heels. A smothered cry from the native, mingled with the growls of the tigress, hurried the advance of Everard, who in a few seconds had crept within view of the disastrous scene. Lying down upon his belly, he distinctly saw the tigress holding the man by the back of his neck as she crouched upon the ground by his side ; she was about four or five

yards distant, and appeared to have given her whole attention to the destruction of her victim. Everard was in a distressing position. If he knelt, he could not see the tigress through the dense thicket sufficiently well to ensure a fatal shot; if he remained prostrate, there would be a difficulty in taking aim, as the body of the man was dangerously exposed to his bullet.

6. There was little time for consideration: the tigress suddenly discovered the approach of her new enemies, and without relaxing her grip of the neck, she changed her position and faced the coming attack; at that instant, with a cool and steady aim, Everard fired, hoping to reach the heart by striking her a little to the left in a line with her chin, as she crouched upon the ground. His bullet must have passed within an inch of the native's head, as the tigress pinned his neck firmly to the ground.

7. At the report of the rifle, in the cloud of smoke (which, being close to the earth in the thick jungle, completely obscured the view), the tigress had bounded forward; Everard felt a heavy weight upon his legs, only for one moment, as he rolled quickly upon his side beneath the bushes, and then immediately sprang upon his feet! For an instant he turned round, being ready with his remaining barrel to meet the unknown danger, when, through the clearing smoke, he saw the body of the tigress at his feet, with the spear of the shikari buried at least three feet deep in her breast. The shikari was still holding the shaft of his weapon, as he knelt upon the ground. The tigress was quite

dead. Everard's bullet had passed through her heart, but her convulsive spring had carried her beyond his body as he lay close to the earth, and she had been fatally received upon the projected spear of the trusty shikari, who had brought his weapon into readiness on the same instant that he had observed Everard prepared to fire. She had completely impaled herself, and the spear had passed through heart and lungs. The first impulse was to rescue the unfortunate native, whose body was now dragged from the thick bushes. Life was quite extinct; the bone of the neck had been dislocated by the wrench of the tigress's powerful jaws; deep gashes inflicted by the claws had cut the side of the head and face to the bone, and a pool of blood was discovered where the tigress had first dragged the body.

8. This disaster threw a gloom over an otherwise successful day. "Bravo, Everard; I never saw a more plucky thing in the whole of my experience!" exclaimed Major Selwyn, who had descended from his machán with the best intentions, but too late to render assistance, as the affair had been of only a few moments' duration.

9. "It was the beater's own fault, poor fellow; I told you that we ought to wait for the elephants, and never attempt to disturb a wounded tiger in thick jungle. This will be a lesson you will never forget. You did splendidly, my dear Everard, and you were most pluckily backed up by that fine fellow the shikari; but never run such a risk again!"

10. A number of beaters now dragged the body of



THE WIDOW THREW HERSELF AT THE FEET OF MAJOR SELWYN.

the tigress into an open space. The elephants arrived, and the tigress was hoisted upon the back with considerable difficulty, the howdah being removed from the kneeling animal to enable it to pack securely upon the pad. A party of men had been despatched to the nearest village to procure a bedstead, upon which the corpse of the native could be conveyed to camp.

11. In the course of half an hour the triumphant but funereal procession started, two elephants transporting the dead tigers, and a number of natives carrying the body of the mangled beater.

12. The arrival at camp was sufficiently painful. The wife and children of the dead native had rushed down to meet the body, and were loud in their lamentations. The widow threw herself at the feet of Major Selwyn as the senior of the party, and covered herself with dust in token of despair.

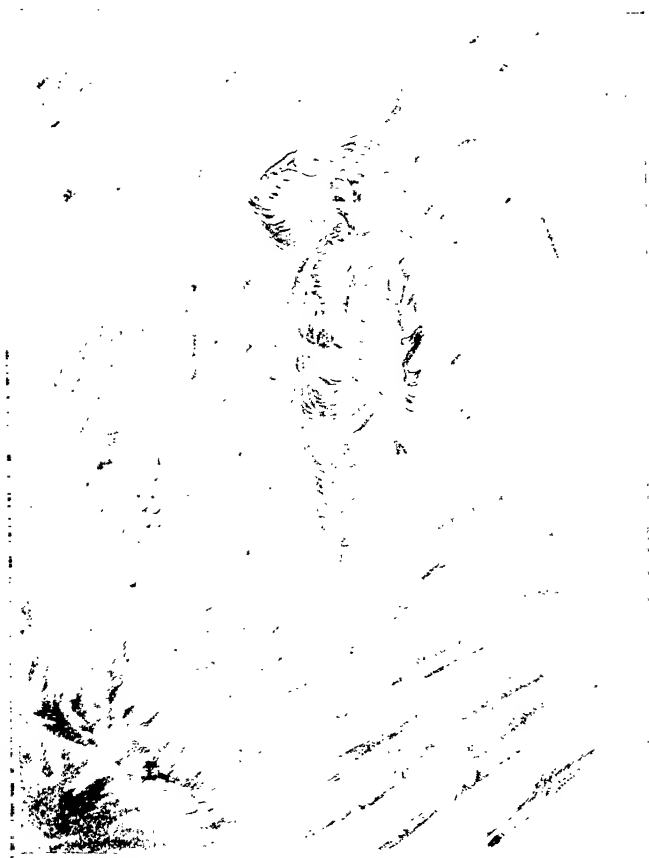
SIR SAMUEL BAKER.

## Lesson IX.

### CASABIANCA.

IN the battle of the Nile, the admiral of the *L'Orient* ordered his son Casabianca (a lad about thirteen years of age) not to quit his post until he told him. In the course of the action the admiral was killed, the ship caught fire, and was blown up. The boy, unconscious that his father was dead, remained at his post, and permitted himself to be launched into eternity, rather than disobey his father's orders.—See Alison's *History of Europe*.

1. THE boy stood on the burning deck,  
    Whence all but him had fled ;  
The flame that lit the battle's wreck  
    Shone round him o'er the dead.  
Yet beautiful and bright he stood,  
    As born to rule the storm ;  
A creature of heroic blood,  
    A proud though childlike form !
2. The flames roll'd on—he would not go  
    Without his father's word ;  
That father, faint in death below,  
    His voice no longer heard.  
He call'd aloud : " Say, father ! say  
    If yet my task is done ? "  
He knew not that the chieftain lay  
    Unconscious of his son.
3. " Speak, father ! " once again he cried,  
    " If I may yet be gone !  
And "—but the booming shots replied,  
    And fast the flames rolled on.  
Upon his brow he felt their breath,  
    And in his waving hair,  
And look'd from that lone post of death  
    In still yet brave despair !
4. And shouted but once more aloud,  
    " My father, must I stay ? "  
While o'er him fast, through sail and shroud,  
    The wreathing fires made way ;



CASABIANCA



They wrapt the ship in splendour wild,  
They caught the flag on high  
And streamed above the gallant child,  
Like banners in the sky.

5. There came a burst of thunder-sound—  
The boy—oh! where was he?  
Ask of the winds, that far around  
With fragments strewed the sea!  
With mast, and helm, and pennon fair,  
That well had borne their part—  
But the noblest thing which perished there  
Was that young faithful heart!

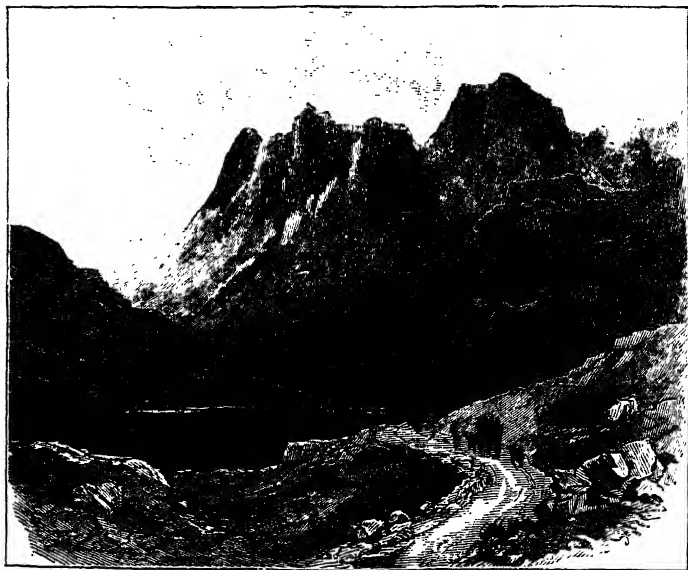
MRS. HEMANS.

## Lesson X.

### THE CHILDREN OF BLENTARN GHYLL.

1. BLENTARN GHYLL is the name of a little narrow gorge in those Westmoreland mountains, called Langdale Pikes, at whose feet lie the lovely green vale and lake of Grasmere. The lake is fed by mountain streamlets, called in the north, "becks." One of these becks comes down another beautiful valley called Easedale, sheltered by mountains and green with grass, as smooth and soft as on a lawn, from being cropped short by the sheep, which can be turned out here earlier in the spring than on the other mountain-sides. At one end Easedale opens on the village of Grasmere,

at the other is a steep ascent, leading to a bare stony ravine, shut in on all sides by high mountains, and with no outlet except the rough descent into Easedale, and likewise a dangerous winding path about six miles



LANGDALE PIKES.

over the mountains to Langdale Head. This lonely ravine is called Far Easedale, and at the upper end there formerly stood a cottage named Blentarn Ghyll. Ghyll means a cleft worn in the rock by water; and just above the cottage there is such a cleft, opening

from a basin in the rock that must once have been a "tarn," or mountain lakelet; but the pool is now dry, and for want of the living eye of sparkling water, it is termed Blentarn or Blind pool.

2. The cottage was the dwelling of an honest old soldier named George Green, who had taken the little mountain farm, and married an active, bustling woman, who kept her home in great order, and regularly sent her children, tidily dressed, to school at Grasmere whenever the weather did not make the long wild mountain walk impossible for them.

3. It was in the winter of the year 1807 that there was an auction of furniture at a farmhouse at Langdale Head. These sales are great occasions among the people of these hills; every one attends them for a considerable distance round, and there is much friendly hospitality, much business of all sorts transacted, and many meetings of old friends, who scarcely ever see each other at other times. To this gathering George and Sarah Green set off early in the forenoon of a bright winter day, leaving their cottage and six little ones in the charge of the eldest sister, a girl of nine years old, named Agnes, for they had neither indoor nor outdoor servant, and no neighbour nearer than Grasmere.

4. Little Agnes was, however, a remarkably steady and careful child, and all went well through the day, but towards night the mist settled down heavily upon the hills, and the heavy sighing in the air told that a storm was working up; the children watched anxiously

for their parents, but the fog cut off their view, flakes of snow began to fall, and darkness closed in early on them.

5. Agnes gave the others their supper of milk and oatmeal porridge, and they sat down waiting and watching, and fancying they heard sounds in the hills; but the clock struck one hour after another, and no step was on the threshold, no hand at the latch, no voice at the door, only the white silent flakes fell thicker and thicker, and began to close up the door, and come in white clinging wreaths through the crevices of the windows. Agnes tried to cheer the others up, but there was a dread on them all, and they could not bear to move away from the peat fire on the hearth, round which they were nestled. She put the two youngest, who were twins, to bed in their cradle, and sat on with the others, two boys and another girl, named Catherine, till the clock struck twelve, when she heard them one by one say their prayers, and doing the same herself, lay down to rest, trusting to her Heavenly Father's care.

6. The morning came, and no father and mother; only the snow falling thicker than ever, and almost blocking them in; but still Agnes did not lose hope; she thought her father and mother might have taken shelter at night in some sheepfold, or that the snow might have prevented them from setting out at all, and they might come home by Grasmere in the morning. She cheered herself up, and dressed the others, made them say their prayers, and gave them

their breakfast, recollecting, as she saw the lessening stores, that her mother must know how little was provided for them, and be as anxious to get home as they were to see her there.

7. She longed to go down to Grasmere in order to inquire; but the communication was entirely cut off by the snow, for the beck was, in the winter, too wide for a child to leap, and too rapid to be waded, and the crazy wooden bridge that crossed it had so large a hole in it that, when concealed with snow, it was not safe to attempt the passage. She said afterwards that she could not help being terrified at the loneliness and desolateness, but that she recollected that at least if she could not get out, no bad men could get in to hurt them; and she set herself resolutely to comfort and help the lesser creatures who depended on her. She thought over all that could be done for the present, and first wound up the clock, a friend that she could not allow to be silent; next she took all the remaining milk and scalded it, to prevent it turning sour; then she looked into the meal chest, and made some porridge for breakfast, but the store was so low that she was forced to put all except the babies upon short allowance; but to reconcile the others to this, she made cakes of a small hoard of flour, and baked them on the hearth.

8. It was snowing so fast that she feared that the way to the peat stack would be blocked up, and therefore her next work was, with the help of the two boys, to pull down as much fuel as would last for a week

and carry it indoors; and she examined the potatoes laid up in bracken leaves, but fancying that if she brought them in, the warmth of the cottage would spoil them, she only took enough for a single meal. Milking the cow was the next office performed by this orderly little maid, but the poor thing was half starved and had little to give. Agnes saw that more hay must be given to her, and calling the boys, scrambled with them into the loft, and began to pull down the hay; but this was severe work for such young children, and darkness came on in the midst, frightening the two little fellows, so that it required all the sister's steady resolution and perseverance to finish supplying the poor cow with even that night's supper and bed.

9. Supper-time came, and after it the motherly child undressed the twins and found voice to sing them to sleep, after which she joined the huddle of the other three, nestled on the hearth, and hour after hour they listened for the dear voices, till they fancied they heard sounds on the howling blast, held their breath, and then, as it died away, were conscious of the silence of the lull. So fierce was the snow-drift that Agnes had to guard the door and window from admitting long wreaths of it, and protect the fire from being put out, as it came hissing down the chimney. Again her watch lasted till midnight, and no parents, no help came; again she went to bed, and awoke to find the snow falling thicker than ever, and hope failing within her. Her fond, active mother, her strong, brave father, a noted climber, would surely long ago have found the way home to their

children, had all been well with them. Agnes described herself as getting through this third lonely day by keeping her little flock together on the hearth, and making them say their prayers aloud by turns.

10. By the following morning the snow was over, and the wind had changed, sweeping away the drifts, so that though the treacherous bridge might not be attempted, a low stone wall had been exposed, which these little mountaineers knew would serve as a guide into Grasmere, by a circuit, which would avoid crossing the brook. It would be needful to force some gaps—that is, to push down the loose stones of the uncemented stone walls that divided the fields, and the little boys came with Agnes to help her in this as far as the ridge of the hill; but the way was long and unsafe for small children, and Agnes sent them back, while she made her way alone, a frail little being in the vast slopes of snow, to the house nearest in Grasmere.

11. She knocked at the door and was made kindly welcome, but no sooner did she ask for her father and mother, than smiles turned to looks of pity and dismay. In half an hour the news that George and Sarah Green were missing had spread through the valley, and sixty strong men had met at Kirktown, the hamlet close to the parish church, to seek for them. The last that was known of them was that, after the auction, some of their friends had advised them not to try the dangerous path so late; but when they had gone no one knew. Some of the people of Langdale likewise had heard wild shrieks at midnight on the night after

the sale, but had fancied them merely the moans of the wind.

12. One day after another the search continued, but still in vain. The neighbours patiently gave up their work day after day to turn over the deep snow around the path from Langdale, but for three—or some say five—days no trace of them was found. At last dogs were used, and guided the seekers far away from the path, until a loud shout from the top of a steep precipice told that the lost was found.

13. There lay Sarah Green, wrapped in her husband's greatcoat, of course quite dead, and at the foot of the rock his body was found, in a posture that seemed to show that he had been killed by the fall without a struggle. The neighbours thought that the mist and snow must have bewildered them till they had wandered thus far in the darkness, and that George had been making a few steps forward to make out the road when the fall took place, but that his wife had very possibly been unconscious of his fall, and stood still where he had left her, uttering those sad cries that had been so little regarded at Langdale, until she was unable to move and was benumbed by the sleep of cold. Those who knew them best thought that the poor woman's grief and terror for her lonely little ones had probably so overpowered her as to disturb her husband's coolness and presence of mind, and that if he had been alone, he would probably have easily saved himself. The brave little girl, keeping her patient watch and guard over the five younger ones,



and setting out on her lonely way through the snow, must have had more of the spirit of her soldier-father than of her mother. It was to Dorothy Wordsworth, the sister of the poet, that little Agnes was persuaded to tell the history of this calm, resolute, trustful waiting time, which, simple as it is, we think our readers will own as truly worthy to be counted among Golden Deeds.

14. The father and mother were buried on a lovely spring day at St. Oswald's Churchyard at Kirktown, and Wordsworth wrote—

Now do these sternly-featured hills  
Look gently on this grave,  
And quiet now the depths of air  
As sea without a wave.

After the funeral, the farm-folk of the neighbourhood were all pressing forward to beg to adopt one or other of the little orphans. The twins were kept together, Catherine was taken by the Wordsworth family, Agnes and her brothers found separate but comfortable homes among their parents' friends. Help came pouring in. Queen Charlotte and her daughters were greatly touched by the mountain child's tender motherliness, and sent a handsome donation for the benefit of the orphans; and so many subscriptions were offered, that at last Miss Wordsworth declined receiving any more, lest the children should be injured by having too much wealth for the station to which they were growing up.

CHARLOTTE YONGE.

## Lesson XI.

### THE MAHARANI SURNOMOYI, C.I.

1. MAHARANI SURNOMOYI is a typical Hindu lady. Though not educated in the literature and sciences of the East or West, she has been educated in that which is of the highest moment to society and humanity—in the noble science of relieving distress, of wiping the widow's tears, feeding the hungry, clothing the naked, sheltering the houseless, helping the poor student and the struggling author, and ministering to the relief and comforts of the sick. She has no issue of her own, and so she looks upon the human family as her own family. Her charity has been both generous and discriminating; under the guidance of her able and sagacious Dewan, Rai Rajib Lochun Rai Bahadur, she distributes her gifts with intelligence and judgment. The sun, we may say, never rises and sets without shining upon some good work done by the Maharani. Such a lady is an honour to her sex, to the country which has given her birth, to humanity at large. In honouring her, the Government has done honour to virtue, piety, and humanity. May she live long and pursue her career of benevolence, is the heartfelt prayer of all! In consideration of her public spirit and munificent charities, the Government has from time to time signified its approbation of her character and public services by conferring upon her titles of

distinction. But the crowning act came from our beloved sovereign direct. Her Imperial Majesty has been pleased to confer upon the Maharani the honour of the Crown of India—an honour which has not been bestowed upon any other Indian subject.

2. The Cossimbazar Raj family, whom Her Highness Maharani Surnomoyi so worthily represents, was founded by Babu (afterwards Dewan) Kissen Kant Nundi, who rose to power and wealth through the great service he had rendered to Mr. Warren Hastings at a most critical period of his career.

3. Rajah Kissen Nath Roy Bahadur, one of his descendants, was the husband of the venerated subject of this sketch. He died by his own hand on the 31st October 1844. On his death, the late Honourable East India Company took possession of his estates under a will which he had previously executed. But his widow, the present Maharani Surnomoyi, filed a suit against the East India Company in the late Supreme Court, and as it was established by the most conclusive evidence that the late Rajah Kissen Nath Roy Bahadur was of unsound mind at the time he made the will, the suit was decreed in favour of Maharani Surnomoyi, who, since she entered upon her rights, has, it seems, held the estates, not for her own benefit, but practically as a trust for the beneficent purposes of an unstinted and widespread charity, such as has endeared her name as a household word in Bengal.

4. Maharani Surnomoyi was born in Augrahan,

1827, at Bhattakol, a village in the district of Burdwan, and was married in Bysack, 1838. Though many ladies of corresponding rank, or of lower rank with equal means, have distinguished themselves by their strong sympathies with the sufferings of their kind, and by their practical efforts to relieve them as far as it was or could be possible, Maharani Sur-nomoyi's tenderness of heart and munificent liberality are so rare that, as they are altogether without precedent, they are not likely to be too commonly followed as an example. So great was her reputation for indiscriminate charity and patronage, that her kindly feelings and liberal donations came soon to be abused by systematic imposition; and the result has been that, while she now exercises some caution in entertaining applications for her help, she continues to be as liberal as ever in her bounty towards objects deserving of her sympathy or encouragement.

5. When the Maharani came into possession of her late husband's vast estates in 1847, they were heavily encumbered with debts, contracted during a previous period of mismanagement. But with an intuitive intelligence and appreciation of character, she singled out from the great number of men in her employment, Rai Rajib Lochun Rai Bahadur to be her Dewan; and it is due to this gentleman to record that, backed by the confidence and support of the Maharani, he in no long time not only succeeded in liquidating the debts altogether, but conducted the manage-

ment of her affairs with so much ability, judgment, and, above all, honesty, so rare and disinterested, that these estates are now yielding an income that is magnificent enough for the maintenance of almost princely rank. But this magnificent income is usefully employed in improving the condition of her vast estates, in bettering the position of her numerous tenantry, and in liberally assisting in the promotion of every object that is calculated to mitigate the sufferings, and to contribute to the welfare, of her fellow-subjects, without distinction of race or creed.

6. Large and tender as is the Maharani's heart, and enlightened as is her mind, her peculiar position in the seclusion of the Zenana would probably have crippled her works of charity and public utility, if she had not possessed in her able and unselfish Dewan a worthy right hand for the judicious distribution of the immense sums she annually sets apart for the benefit of her country and countrymen. So conspicuous had been her acts of charity and her numerous works of public utility, that the Government conferred on her the title of "Maharani" on the 10th August 1871, and she received the Sunnud of her elevation on the 13th October of the same year at a Durbar held in the Cossimbazar Rajbari, at which Mr. E. W. Molony, the Commissioner of the Rajshahye Division, presided.

7. But the Government did not stop here in their just appreciation of the rare virtue and merit of this eminent lady. On the 12th March 1875 the Government, in deviation from ordinary rules, apprised the

excellent Maharani, whose name is synonymous with charity and liberality, that the title of "Maharajah" would be conferred on whomsoever she should select and name as her heir and successor, with the approval of the Lieutenant-Governor of Bengal. This exceptional mark of favour and distinction was bestowed on her in recognition and reward of the unbounded liberality with which she had come forward to co-operate with Government in administering relief to the people of the districts which were afflicted by the famine of 1874. Further and higher honours not long after followed. In January 1878 she was designated a member of the Imperial Order of the Crown of India, being the only native lady in Bengal who was singled out for this high distinction; and on the 14th August of the same year Mr. F. B. Peacock, the Commissioner of the Presidency Division, delivered to her the Insignia of the Order and the Royal Letters Patent at a Durbar held in the Cossimbazar Rajbari. Mr. Peacock, who represented the Lieutenant-Governor of Bengal, addressed the Maharani in the name and on the part of the Government of India in the following terms:—

8. "Your appointment to the Order is in recognition of the public spirit, as well as of the munificent charity you have at all times and in so many ways displayed. There are doubtless many who hear me to-day who are far better acquainted than I am, not only with your good deeds, but with the manner in which your vast estates are managed; but there may be some who are not so well informed on these points, and who,

while knowing your reputation for charity, have but an idea of its scope or of its nature. Under these circumstances it will not, I think, be out of place if I mention a few of those acts of benevolence and liberality which have procured for you this signal mark of Her Majesty the Empress's approbation. It would not be difficult for me to recount the doings of your past years, which have, with those that have followed, made your life one long act of charity. It will be sufficient for my purpose if I confine myself to the history of the last few years. Turning to these, I have found the following instances of your liberality, and I allude to these particularly, because they serve to illustrate what I have already said about the wideness of its scope.<sup>1</sup> . . .

9. "Such is a rather long but by no means an exhaustive list of your benefactions during the past few years. I say that is by no means a comprehensive list, because I have purposely omitted from it many items, such as subscriptions to memorials and the like, that would not be mentioned here. Considerable as the list is, aggregating above Rs.200,000, it is largely exceeded by the small donations to school libraries, dispensaries, and to the relief of the poor and distressed during the same period, which amount to more than 3 lacs of rupees. Thus, during the years to which I have referred, you have contributed nearly  $5\frac{1}{4}$  lacs of rupees to works of charity and public utility, which does not fall short of one-sixth of your entire income. Large, however, as this amount un-

<sup>1</sup> Here Mr. Peacock recited a list of the Maharani's good deeds.

doubtedly is, it is not so much the large amount, as the manner in which it has been given, that makes it conspicuous. In this country we are accustomed to see a good deal of what I may call spasmodic money-giving, where large sums are frequently given to purposes no doubt very good and very useful, but which are aided not so much because they are so, as because the donors hope to bring their names before the public, or obtain some future reward. This has not been your case.

10. "You have not been content to wait till you were asked to give, but have taken steps to ensure worthy objects for assistance being brought to your notice, and have then given liberally, hoping for nothing in return. In a word, your charity has been such as springs from a simple unostentatious desire to do good, where the left hand knoweth not what the right hand doeth; and this is as admirable as I fear it is uncommon. Of the management of your large estates, lying in no less than ten districts, in Bengal and the North-Western Provinces, I need say but little. In this you have always taken an active part, and have manifested an acquaintance with detail and an aptitude for business generally, almost if not quite without parallel among persons of your sex in this country. The consequence is that, aided by your able adviser, Babu Rajib Lochun Roy, you have, while securing the rents to which you are justly entitled, done so without harassing or oppressing your ryots, and have thus escaped those difficulties and complications into which so many landowners have of late years fallen."



11. Great and exceptional as are the charities which Mr. Peacock so justly extolled, Maharani Surnomoyi has of recent years surpassed even herself by setting aside the magnificent sum of a lac of rupees annually out of her income to be expended in works of philanthropy and public utility. But those works are not confined to her own vast estates, which are scattered over the districts of Murshidabad, Rajshahye, Pubna, Dinagepore, Maldah, Rungpore, Bogra, Furridpore, Jessore, Nuddea, Burdwan, Howrah, and the 24-Pergunnahs in Bengal, and in the districts of Ghazipore and Azimghur in the North-Western Provinces. The Maharani also owns landed property in both Calcutta and its suburbs. No cry of distress or trouble can be raised in any part of the country, no public movement can be set afoot for the advantage of her countrymen, but it is reported to her ears by her faithful Dewan, Rai Rajib Lochun Rai Bahadur, who in tenderness of sympathy is almost as susceptible as his distinguished Mistress, and her purse, always open for purposes of good, is cheerfully made to pour out its contents with a munificent liberality which seems to be almost inexhaustible. It is no exaggeration to say that, all over India, no lady of rank, whether in the Native Courts, or in the circles of the Native nobility and gentry, has exerted herself so systematically and so unsparingly in good and great works, which make her an honour to her sex and race, as the Maharani Surnomoyi of Cossimbazar.

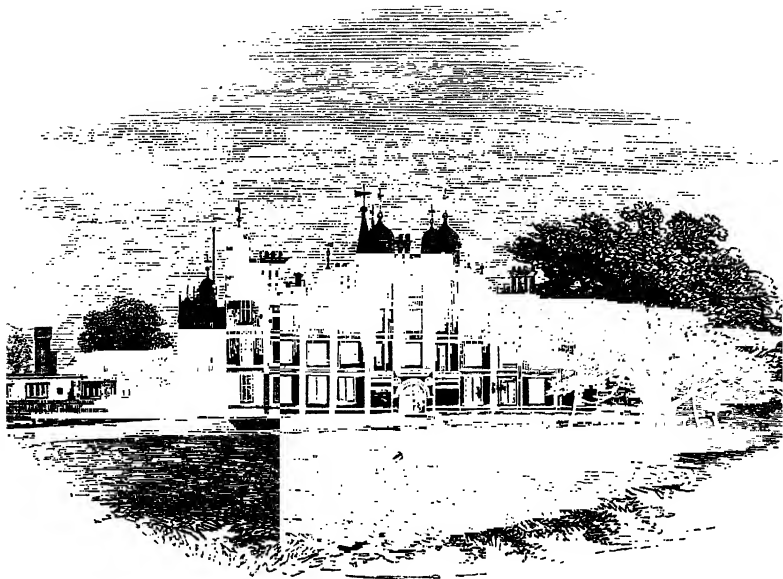
*Calcutta Magazine.*

## Lesson XII.

### THE LORD OF BURLEIGH.

1. IN her ear he whispers gaily,  
    “If my heart by signs can tell,  
Maiden, I have watch’d thee daily,  
    And I think thou lov’st me well.”  
She replies, in accents fainter,  
    “‘There is none I love like thee.”  
He is but a landscape-painter,  
    And a village maiden she.
2. He to lips, that fondly falter,  
    Presses his without reproof :  
Leads her to the village altar,  
    And they leave her father’s roof.  
“I can make no marriage present :  
    Little can I give my wife.  
Love will make our cottage pleasant,  
    And I love thee more than life.”
3. They by parks and lodges going  
    See the lordly castles stand :  
Summer woods, about them blowing,  
    Made a murmur in the land.  
From deep thought himself he rouses,  
    Says to her that loves him well,  
“Let us see these handsome houses  
    Where the wealthy nobles dwell.”

4. So she goes by him attended,  
Hears him lovingly converse,  
Sees whatever fair and splendid  
Lay betwixt his home and hers;



WHERE THE WEALTHY NOBLES DWELL.

Parks with oak and chestnut shady,  
Parks and order'd gardens great,  
Ancient homes of lord and lady,  
Built for pleasure and for state.

5. All he shows her makes him dearer :  
    Evermore she seems to gaze  
On that cottage growing nearer,  
    Where they twain will spend their days.  
O but she will love him truly !  
    He shall have a cheerful home ;  
She will order all things duly,  
    When beneath his roof they come.
6. Thus her heart rejoices greatly,  
    Till a gateway she discerns  
With armorial bearings stately,  
    And beneath the gate she turns ;  
Sees a mansion more majestic  
    Than all those she saw before :  
Many a gallant gay domestic  
    Bows before him at the door.
7. And they speak in gentle murmur,  
    When they answer to his call,  
While he treads with footstep firmer,  
    Leading on from hall to hall.  
And, while now she wonders blindly,  
    Nor the meaning can divine,  
Proudly turns he round and kindly,  
    “ All of this is mine and thine.”
8. Here he lives in state and bounty,  
    Lord of Burleigh, fair and free,  
Not a lord in all the county  
    Is so great a lord as he.

All at once the colour flushes  
Her sweet face from brow to chin :  
As it were with shame she blushes,  
And her spirit changed within.

9. Then her countenance all over  
Pale again as death did prove :  
But he clasp'd her like a lover,  
And he cheer'd her soul with love.  
So she strove against her weakness,  
Tho' at times her spirit sank :  
Shaped her heart with woman's meekness  
To all duties of her rank :

10. And a gentle consort made he,  
And her gentle mind was such  
That she grew a noble lady,  
And the people loved her much.  
But a trouble weigh'd upon her,  
And perplex'd her, night and morn,  
With the burthen of an honour  
Unto which she was not born.

11. Faint she grew, and ever fainter,  
And she murmur'd, " Oh, that he  
Were once more that landscape-painter,  
Which did win my heart from me !"  
So she droop'd and droop'd before him,  
Fading slowly from his side :  
Three fair children first she bore him,  
Then before her time she died.

12. Weeping, weeping late and early,  
Walking up and pacing down,  
Deeply mourn'd the Lord of Burleigh,  
Burleigh-house by Stamford-town.  
And he came to look upon her,  
And he look'd at her and said,  
"Bring the dress and put it on her,  
That she wore when she was wed."

13. Then her people, softly treading,  
Bore to earth her body, drest  
In the dress that she was wed in,  
That her spirit might have rest.

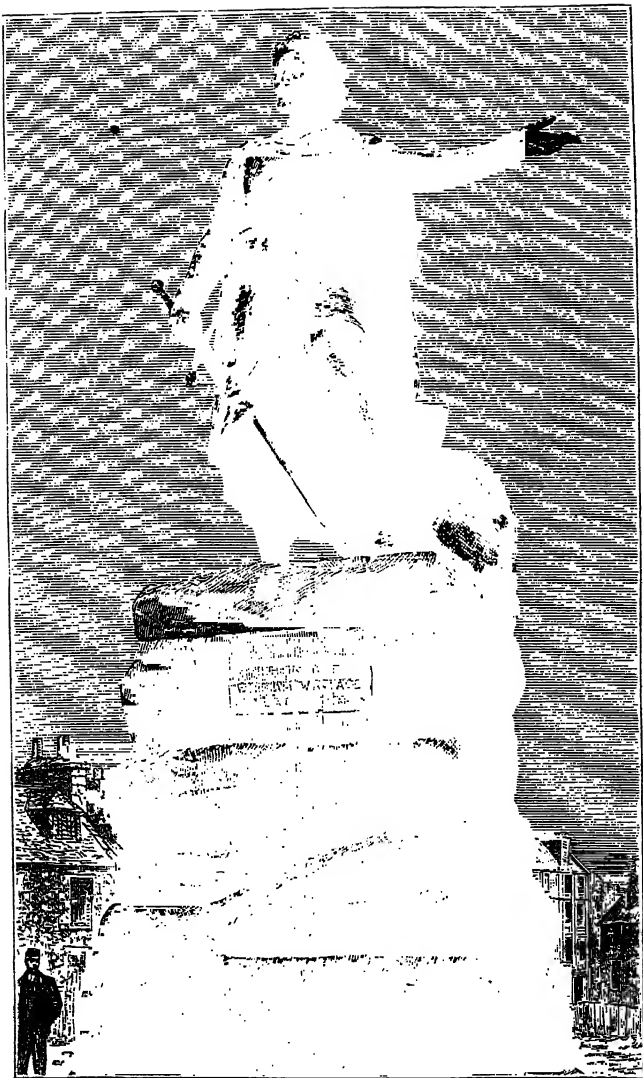
LORD TENNYSON.

### Lesson XIII.

#### AN EXPLOIT OF SIR WILLIAM WALLACE.

1. DURING the brief career of the celebrated patriot, Sir William Wallace, and when his arms had for a time expelled the English invaders from his native country, he is said to have undertaken a voyage to France, with a small band of trusty friends, to try what his presence (for he was respected through all countries for his prowess) might do to induce the French monarch to send to Scotland a body of auxiliary forces, or other assistance, to aid the Scots in regaining their independence.

2. The Scottish champion was on board a small vessel



SIR WILLIAM WALLACE (*from a Statue*).

and steering for the port of Dieppe, when a sail appeared in the distance, which the mariners regarded first with doubt and apprehension, and at last with confusion and dismay. Wallace demanded to know what was the cause of their alarm. The captain of the ship informed him that the tall vessel which was bearing down, with the purpose of boarding that which he commanded, was the ship of a celebrated rover, equally famed for his courage, strength of body, and successful piracies. It was commanded by a gentleman named Thomas de Longueville, a Frenchman by birth, but, by practice, one of those pirates who called themselves friends to the sea, and enemies to all who sailed upon that element. He attacked and plundered vessels of all nations, like one of the ancient Norse sea-kings, as they were termed, whose dominion was upon the mountain waves. The master added that no vessel could escape the rover by flight, so speedy was the bark he commanded; and that no crew, however hardy, could hope to resist him, when, as was his usual mode of combat, he threw himself on board at the head of his followers.

3. Wallace smiled sternly, while the master of the ship, with alarm in his countenance and tears in his eyes, described to him the certainty of their being captured by the Red Rover, a name given to Longueville because he usually displayed the blood-red flag which he had now hoisted.

4. "I will clear the narrow seas of this rover," said Wallace.



5. Then calling together some ten or twelve of his own followers, Boyd, Kerlie, Seaton, and others, to whom the dust of the most desperate battle was like the breath of life, he commanded them to arm themselves and lie flat upon the deck, so as to be out of sight. He ordered the mariners below, excepting such as were absolutely necessary to manage the vessel; and he gave the master instructions, upon pain of death, so to steer as that, while the vessel had the appearance of attempting to fly, he should in fact permit the Red Rover to come up with them and do his worst. Wallace himself then lay down on the deck, that nothing might be seen which could intimate any purpose of resistance. In a quarter of an hour De Longueville's vessel ran on board that of the champion, and the Red Rover, casting out grappling-irons to make sure of his prize, jumped on the deck in complete armour, followed by his men, who gave a terrible shout, as if victory had been already secured.

6. But the armed Scots started up at once, and the Rover found himself unexpectedly engaged with men accustomed to consider victory as secure, when they were only opposed as one to two or three. Wallace himself rushed on the pirate captain, and a dreadful strife began betwixt them, with such fury that the others suspended their own battle to look on, and seemed by common consent to refer the issue of the strife to the fate of the combat between the two chiefs. The pirate fought as well as man could do ;

but Wallace's strength was beyond that of ordinary mortals. He dashed the sword from the Rover's hand, and placed him in such peril that, to avoid being cut down, he was fain to close with the Scottish champion, in hopes of overpowering him in the grapple. In this also he was foiled. They fell on the deck, locked in each other's arms; but the Frenchman fell undermost, and Wallace, fixing his grasp upon his gorget, compressed it so closely, notwithstanding it was made of the finest steel, that the blood gushed from his eyes, nose, and mouth, and he was only able to ask for quarter by signs. His men threw down their weapons, and begged for mercy, when they saw their leader thus severely handled. The victor granted them all their lives, but took possession of their vessel and detained them prisoners.

7. When he came in sight of the French harbour, Wallace alarmed the place by displaying the Rover's colours, as if De Longueville was coming to pillage the town. The bells were rung backwards, horns were blown, and the citizens were hurrying to arms, when the scene changed. The Scottish Lion, on the shield of gold, was raised above the piratical flag, and announced that the champion of Scotland was approaching, like a falcon with his prey in his clutch. He landed with his prisoner, and carried him to the court of France, where, at Wallace's request, the robberies which the pirate had committed were forgiven, and the king even conferred the honour of knighthood on Sir Thomas de Longueville, and offered to take him into his service.

But the Rover had contracted such a friendship for his generous victor, that he insisted on uniting his fortunes with those of Wallace, and fought by his side in many a bloody battle, where the prowess of Sir Thomas de Longueville was remarked as inferior to that of none save of his heroic conqueror. SIR W. SCOTT.

## Lesson XIV.

### AKBAR.

1. AKBAR, son of Humáyun, was the real founder of the Moghul empire. He is the ideal sovereign of India, just as Alfred is the ideal sovereign of England. He and his son, grandson, and great-grandson, are the four sovereigns of India who were each in turn known to Europe as the great Moghul—Akbar, Jehangír, Shah Jehan, and Aurangzeb. Their reigns cover a period of 150 years—the golden age of Moghul rule. The history begins in 1556 with the accession of Akbar, the contemporary of Queen Elizabeth, and ends in 1707 with the death of Aurangzeb, the contemporary of the Restoration of the Stuarts, the Revolution under William of Orange, and the accession of Queen Anne.

2. Akbar's mother was a Persian, and he was half Persian. He was a tall man with a ruddy brown complexion, strong, handsome, broad-chested, and long

in the arms. When his father died he was a boy of fourteen, under the guardianship of his uncle Bairam. Four years were spent in fighting the Afghans, and then he got rid of Bairam. According to the story, he left the camp to pay his mother a visit, and then proclaimed that he was Padishah, and that his orders were to be obeyed, and those of no one else. Bairam saw that he was deposed, and was preparing to go on a pilgrimage to Mecca, when he was stabbed to death by an Afghan. The enemies of Akbar suspected that he had something to do with the murder.

3. The policy of Akbar was to entertain Persians, and conciliate Rájputs, and to balance both against the Afghans. With their united forces, Akbar conquered the Afghans. Henceforth, however, he maintained two standing armies for the support of his empire—a Moghul army commanded by Persian officers, and a Rájput army commanded by hereditary Rajas and feudal Barons known as Thakurs.

4. But Akbar never could subdue the Rana of Chitór. He blew up the wall of Chitór and stormed the rock fortress, but the Rájput women and children were burnt alive, and the men rushed out sword in hand and cut their way to the Aravalli Hills, where they built the city of Oodeypore.

5. Up to this time every Rájput prince had been proud to marry a daughter of the Rana, to glorify his family, whilst the Rana had taken the daughters of the Rajas to be his wives. But Akbar resolved that he would supplant the Rana. Reckless of religious

antagonism, he took Rájput princesses to be his wives, and gave Moghul princesses as wives to the Rajas. The policy answered fairly well, but the Ranas of Chitór never gave in. They abandoned Chitór to beasts of prey, and they made a nominal submission to Akbar's successor, but to this day it is the boast of the Ranas that they never gave a daughter of Oodeypore in marriage to the Great Moghul.

6. For twenty years Akbar was engaged in fighting and conquering the Afghans. The wars are of no moment beyond the fact that they created and consolidated the Moghul empire. When Akbar inherited the throne, he was scarcely master of the Punjab and the North-West Provinces. Before he died, he was master of all Northern India. On the north-west he ruled over Afghanistan and Kashmír. On the south-east he ruled over Behar and Bengal as far as Assam. On the south he established his suzerainty in Rájputana; conquered Guzerat, Malwa, and Kandeish, and overawed Ahmednagar and Berar; but Bijápur and Golkonda were beyond his reach, and so were the Hindus of the Peninsula. On the western side of his dominion he held the fortress of Surat, near the mouth of the Taptí river; the great seaport of the empire and emporium of trade. About 250 miles east of Surat he held the fortress of Asírghar, on the Sátapura Hills. In Rájputana he held the fortress of Ajmere, and in Malwa the still more famous fortress of Gwalior. Eastward of Gwalior, his advance towards the south was barred by the hills and jungles of Bundelkund

and Behar, but the country was commanded by the fortresses of Allahabad and Chunar on the Ganges, and the mountain fortress of Rhotas by the river Sone.

7. So long as Akbar was fighting the Rájputs, he was a Mohammedan, but when he had married their princesses he began to imbibe the religious ideas of his Hindu brides. The Ulamá at Agra became refractory. Akbar and his minister, Abul Fazl, entertained the leaders at evening assemblies, and encouraged them to engage in controversies until they began to turn against each other, and even to revile and curse one another in the presence of the Padishah. This weakened their authority, and eventually broke up their power.

8. Akbar took upon himself the right to settle disputed points of law and doctrine. He became a Shíah, and tried to be a Caliph. He set up to be the prophet Mahdi, the twelfth Imam of the family of Ali, who was to usher in a new millennium. He banished the refractory Ulamás to Central Asia, and acted as he pleased in matters of religion. Finally he began to entertain Bráhmans and to worship after the manner of his Rájput queens, and his minister, Abul Fazl, seems to have encouraged his vagaries by the grossest flatteries.

9. Akbar was never properly educated. He was a semi-barbarian, who could neither read nor write. He learned to read in his later years, and his spelling-book was preserved until lately as a curiosity. All his knowledge was obtained from Abul Fazl and other

learned men of different nations and creeds, who gratified his curiosity by relating histories and flattering him into the belief that he was something more than human.

10. Akbar, however, was always a popular sovereign in the eyes of the Hindus. Every day, whether in city or in camp, he spent a great portion of his life in the open air. Every morning he appeared at a window at the back of his palace or pavilion and said his prayers, whilst his grandees attended and made their salaams, and a multitude of common people were gathered together in the plain below to present petitions or shout welcomes and praises. At other times the Padishah inspected troops, horses, camels, and elephants, or was entertained with combats between men and animals, and especially with fights between elephants, or between a fighting man and a tiger.

11. Nearly every day, especially when residing at Agra or some other city, Akbar held a durbar for the reception of princes and ambassadors, at which his nobles sat in rows according to their rank, and the common people were freely admitted. Every evening he held a private audience, attended by his ministers and nobles, to which learned men and others were specially invited.

12. It was, however, in the administration of justice that Akbar was specially famous; and to this day he lives in the imagination of the people of India as a great and clement sovereign, who stood every day by the side of his marble throne and disposed of

petitions which were handed to him by his ministers or secretaries, by his sovereign will and authority, without reference to laws which few Hindus could appreciate or understand.

13. Akbar is the first sovereign of India who engaged Europeans in his service and studied their religion. In this, however, he was only following the practice set by the Grand Khans of the Tartar steppes. In the thirteenth century Kublai Khan, a grandson of Chenghiz Khan, entertained Marco Polo, the Venetian, and expressed veneration for the four great prophets of the world, namely: Jesus Christ, the divinity of the Christians; Mohammed, the prophet of the Arabs; Moses, the lawgiver of the Hebrews; and Sakya-muni, the holy man of the Buddhists. Akbar studied different religions in like fashion; whilst his minister, Abul Fazl, declared his belief that all people were seeking after God, whether in Christian churches, Mohammedan mosques, or Hindu temples.

14. Akbar engaged Englishmen to cast guns and serve as gunners. He invited Catholic missionaries from Goa, especially to teach him the Christian religion. He entertained them at Agra, and permitted them to build a church and carry the cross in procession through the public streets. He married a European wife, named Miriam or Mary, afterwards known as Muní Begum, and her palace at Fathpur, near Agra, is shown to this day. For a while he seemed deeply impressed with the worship and doctrines of Catholic Christianity, but no persuasion could



induce him to be baptized and openly declare himself a Christian. He wavered from one religion to another, until at last he invented one of his own.

15. Whilst Akbar fixed his capital at Agra, or rather at Fathpur, near Agra, he often went into camp with his grandees and ladies, and wandered to and fro through his dominions with armies of infantry and cavalry, and trains of horses, camels, and elephants. This nomad life was inherited from the ancient Moghul Khans, who traversed their vast dominions in carts and waggons, between the Black Sea and the wall of China, like the still more ancient Scythians described by Herodotus. Such progresses were admirably adapted for the consolidation of the empire; and wherever he went, Akbar received petitions and administered justice as carefully and promptly as in his palace at Agra.

16. Everything that was done or said by the Padishah in his private as well as his public life was written down by scribes and preserved as chronicles. Scribes were also employed in every town and province to report what was going on, direct to the Padishah.

17. About 1589 the Afghans invaded the Punjab, and Akbar went to Lahore with his court and army. The Portuguese saw him go. A host of horse and foot were followed by 5000 elephants, each carrying four gunners or four archers. The elephants were armed with iron plates on their heads, swords on their trunks, and daggers on their tusks. Akbar spent

some years at Lahore, and went on a tour to Kashmír and Kabul.

18. At Lahore Akbar seems to have thrown off all connection with Islam, either out of hatred to the Afghans, who were bigoted Sunnís, or out of a desire to conciliate the Rájputs, and bring them more immediately under his sovereign authority. He gave out that he was an Avatár, or incarnation of the sun, like Rama and Krishna, obviously for the purpose of supplanting the Rana of Chitór as suzerain of the Rájputs, by appearing as an incarnation of Vishnu.

19. Akbar returned to Agra, but meanwhile there were troubles in the Deccan, which centred at Ahmednagar. He left his eldest son, afterwards known as Jehangír, in charge of the government at Agra, and set out for Ahmednagar. Later on, sad news reached him. Jehangír had revolted; Abul Fazl was assassinated. Akbar dissembled his wrath and returned to Agra, and put down the rebellion, but the remainder of the reign is very obscure, as the historians of the period seem to have been anxious to conceal the truth from posterity.

20. Akbar seems to have been reconciled to Jehangír and to have died a Mohammedan. It is said, however, that he was poisoned, and suspicion fell on Jehangír. Certainly there was a growing antagonism between the Rájputs and the Mohammedans, which was destined to end in the fall of the empire. Jehangír admitted that he had caused the assassination of Abul Fazl, but pleaded that Abul Fazl had induced Akbar to renounce Islam.

21. Akbar died in 1605. The Englishmen whom he took into his service spoke very well of him. He was, they said, more gracious to the common people than he was to his own grandees. Although he drank no wine himself, he permitted Europeans to do so, declaring that it was as necessary to their existence as water was to fish. Wherever he dwelt, he heard all causes himself, and allowed no malefactors to be punished without his knowledge. Thieves and pirates were deprived of a hand, and murderers and highwaymen were executed; but he was always ready to pardon if there were grounds for clemency, and no capital sentence was carried out until he had pronounced it three times. He was passionately fond of hunting and other sports, and delighted in public performances of all kinds. He very rarely took animal food, but lived chiefly on rice, milk, and sweetmeats. He forbade the marriage of boys before they were sixteen, and girls before they were fourteen. He permitted Hindu widows to remarry, and prohibited satí, except when the act was entirely voluntary.

WHEELER'S *School History*  
of India.

## Lesson XV.

### PROVIDENCE.

1. GOD moves in a mysterious way,  
His wonders to perform ;  
He plants His footsteps in the sea,  
And rides upon the storm.  
Deep in unfathomable mines  
Of never-failing skill,  
He treasures up His bright designs,  
And works His sovereign will.
2. Ye fearful saints, fresh courage take,  
The clouds ye so much dread  
Are big with mercy, and shall break  
In blessings on your head.  
Judge not the Lord by feeble sense,  
But trust Him for His grace ;  
Behind a frowning Providence  
He hides a smiling face.
3. His purposes will ripen fast,  
Unfolding every hour ;  
The bud may have a bitter taste,  
But sweet will be the flower.  
Blind unbelief is sure to err,  
And scan His work in vain ;  
God is His own interpreter,  
And He will make it plain.

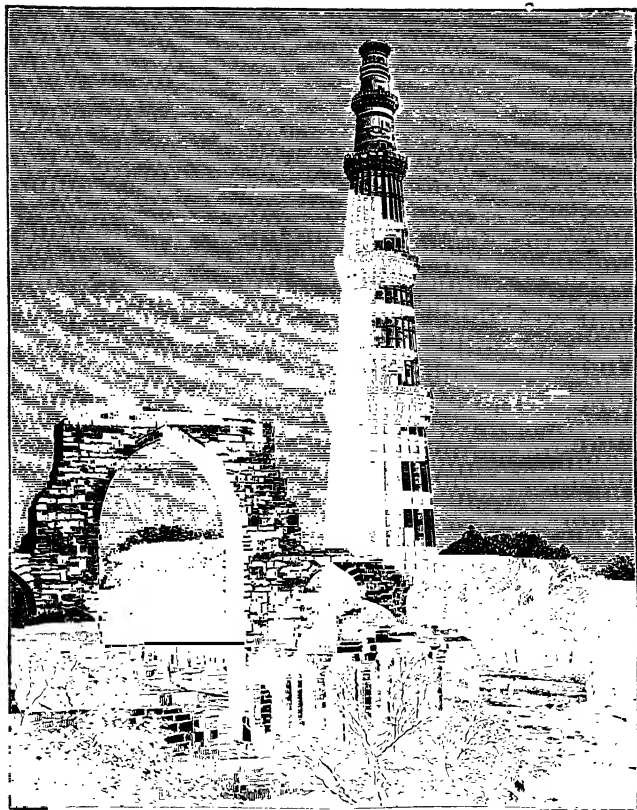
WILLIAM COWPER.

## Lesson XVI.

### THE REIGN OF AURANGZEB.

1. THE Moghul empire reached its zenith under Aurangzeb. The court at Delhi was glorious with shows of elephants and horsemen, parades of camels and dromedaries, princes and grandees with bodyguards of standard-bearers and lancers; swords, daggers, spears; bows and arrows, and jewelled quivers. The camp was nearly as glorious, with endless troops of soldiers and hosts of camp-followers. But the pomp and glitter of sovereignty were wanting in solidity, cohesion, and power. The army was little better than a rabble. There was neither phalanx, legion, nor battalion. Travellers, accustomed to European columns moving with the precision of machines, saw with wonder, masses of horses and foot without formation, without distinction of vanguard, main battle, or rearguard. The Rájputs alone were martial and loyal, but they obeyed no commands save those of their Rajas.

2. Bernier lived at Delhi during the first six years of the reign of Aurangzeb. He was physician and tutor to one of the oldest grandees at court, Danishmund Khan, Secretary of State for Foreign Affairs and Grand Master of the Horse. In the morning, Danishmund Khan was engaged in official duties, but he was excused from durbars and assemblies on the



A MONUMENT OF ANCIENT DELHI  
(KUTAB MINAR).

score of age and services, and spent his afternoons in dabbling with Bernier in European sciences, such as anatomy and astronomy, and with French philosophy, such as the works of Gassendi and Descartes.

3. Aurangzeb consulted Danishmund Khan respecting the education of his sons. Moghul princes were brought up by women and slaves, and learned nothing but vice. They left the seraglio when they were boys, as ignorant as children of public affairs, formed establishments of wives and concubines, and became viceroys of provinces, and schemed and plotted for the empire. If a prince succeeded to the throne, he cared for nothing but his pleasures, and the vizier threw every temptation in his way in order to keep the power and patronage in his own hands. Sometimes the vizier was set aside by the king's mother, herself a slave, and then followed intrigues and banishments, imprisonments and murders, princes strangled, grandees poisoned, viziers put out of the way, whilst the king wasted his life and energies in the lowest gratifications.

4. Aurangzeb was bitterly conscious of his own imperfect education. He was versed in the Koran and could read and write Arabic, but he knew nothing of the languages of the surrounding nations, nothing of history or geography. As a boy he had been told that Europe was an inconsiderable island, that Portugal was the first kingdom in Europe, Holland the second, and England the third; that the kings of France and Spain were only petty rajas, that the Moghul kings of Hindustan were the greatest sovereigns in the world, and

that Persia, Bokhara, Kashgar, Tartary, Pegu, Siam, and China trembled at their names. But education was no safeguard against vice or crime, and the sons of Aurangzeb were as self-indulgent, as treacherous and unscrupulous, as those of Shah Jehan, of Jehangír, or of Akbar.

5. The imperial palace at Delhi, with its daily durbars and evening assemblies, the salaams at sunrise and animal fights at noon, was naturally the centre of all court life. But the centre of city life was the great square in front of the palace which separated the palace from the city proper. There the Rájput princes mounted guard, the horses of the Amirs were mustered and exercised, traders sold all kinds of wares, artisans laboured at a hundred vocations, mountebanks and jugglers performed their tricks, and astrologers told the fortunes of all comers at a penny a head.

6. Two streets, long and wide, ran from the side of the square farthest from the palace, and formed the main arteries of the city proper. One was known as the Chandney Chauk or "Silver Street." Both were lined on either side with arches which served as shops, and vaults behind, that served as warehouses. The roofs of the arches formed a terrace-walk in front of the dwelling-houses, which were built over the warehouses. The shops made but a poor show, for all costly wares were locked up in the warehouses. Streets and lanes were crowded with huts of mud and straw in which the common people lived with their



wives and families, such as soldiers, artisans, servants, and camp-followers. When the Moghul court was at Delhi, the city was full of people; when it moved into camp, the city was empty, and houses and huts fell into rack and ruin.

7. The Moghul grandees lived in mansions of brick or clay, white with stucco. The gateway opened into a courtyard with terraced walks and shady verandahs, and sometimes with gardens, fountains, and cool chambers underground for repose in the afternoon. The floor of the reception-room was covered with a cotton mattress, overlaid with white cloths in summer and quilts or carpets in winter; and cushions and bolsters of brocade, velvet, or flowered satin were placed round the room for the master of the house and his visitors.

8. In spite of all this grandeur, there was constant terror. If a grandee offended the Padishah, he might be arrested at any moment, his goods confiscated, and his family ruined. As long, however, as he enjoyed court favour, he lived in splendour, surrounded by parasites and servants.

9. There was no middle class at Delhi. The wealthy were masters, and the poor were their slaves. A long whip, known as the korrah, hung at the door of every mansion, and was freely used by the servants, who thus got all they wanted at their own price, and workmen and artisans were at their mercy. Flattery pervaded all ranks of society. If the sovereign uttered a word in durbar, the grandees cried out, "Wonderful!"

If he pleased to declare at noon that it was midnight, they would have said, "Behold the moon and the stars !"

WHEELER'S *School History*  
of *India*

## Lesson XVII.

### HABITS.

#### PART I.

1. THE whole character may be said to be comprehended in the term *habits*; so that it is not so far from being true, that "man is a bundle of habits." Suppose you were compelled to wear an iron collar about your neck through life, or a chain upon your ankle; would it not be a burden every day and hour of your existence? You rise in the morning a prisoner to your chain; you lie down at night, weary with the burden; and you groan the more deeply, as you reflect that there is no shaking it off. But even this would be no more intolerable to bear than many of the habits of men; nor would it be more difficult to shake off.

2. Habits are easily formed—especially such as are bad; and what to-day seems to be a small affair, will soon become fixed, and hold you with the strength of a cable. That same cable, you will recollect, is formed by spinning and twisting one thread at a time; but the proudest ship turns her head towards it, and acknowledges her subjection to its power.

3. Habits of some kind will be formed by every student. He will have a particular course in which his time, his employments, his thoughts and feelings, will run. Good or bad, these habits soon become a part of himself, and a kind of second nature. Who does not know that the old man who has occupied a particular corner of the old fireplace in the old house for sixty years, may be rendered wretched by a change? Who has not read of the release of the aged prisoner of the Bastile, who entreated that he might again return to his gloomy dungeon, because his habits there formed were so strong that his nature threatened to sink under the attempt to break them up? You will probably find no man of forty who has not habits which he laments, which mar his usefulness, but which are so interwoven with his very being, that he cannot break through them. At least he has not the courage to try. I am expecting you will form habits. Indeed, I wish you to do so. He must be a poor character, indeed, who lives so extempore as not to have habits of his own. But what I wish is, that you form those habits which are *correct*, and such as will every day and hour add to your happiness and usefulness. If a man were to be told that he must use the axe, which he now selects, through life, would he not be careful in selecting one of the right proportions and temper? If told that he must wear the same clothing through life, would he not be anxious as to the quality and kind? But these, in the cases supposed, would be of no more importance than in

the selection of habits in which the soul shall act. You might as well place the body in a *strait-jacket*, and expect it to perform, with ease and comfort, and promptness, the various duties of the body, as throw the soul into the habits of some men, and then expect it will accomplish anything great or good.

4. Do not fear to undertake to form *any* habit which is desirable; for it *can* be formed, and that with more ease than you may at first suppose. *Let the same thing, or the same duty, return at the same time every day, and it will soon become pleasant.* No matter if it be irksome at first; but how irksome soever it may be, only let it return periodically, every day, and that without any interruption for a time, and it will become a positive pleasure. In this way all our habits are formed.

5. I shall specify habits which, in my view, are very desirable to the student, and, at the same time, endeavour to give specific directions how to form them.

6. *Have a plan laid beforehand for every day.* These plans ought to be maturely formed the evening previous, and, on rising in the morning, again looked at, and immediately entered upon. It is astonishing how much more we accomplish in a single day (and of what else is life made up?) by having the plan previously marked out. It is so in everything.

7. *Acquire the habit of untiring industry.* Should you be so unfortunate as to suppose you are a genius, and that "things will come to you," it would be well

to undeceive yourself as soon as possible. Make up your mind that industry must be the price of all you obtain, and at once begin to pay down. "Diligence in employments of less consequence is the most successful introduction to greater enterprises." It is a matter of unaffected amazement to see what industry alone will accomplish. We are astonished at the volumes which the men of former ages used to write. But the term *industry* is the key to the whole secret. "He that shall walk with vigour three hours a day, will pass in seven years a space equal to the circumference of the globe," says Dr. Johnson. There is no state so bad for the student as idleness, and no habit so pernicious. And yet none is so easily acquired, or so difficult to be thrown off. The idle man soon grows torpid, and insensibly adopts the maxim: "It is better to walk than to run, and better to stand still than to walk, and better to sit than to stand, and better to lie than to sit." Probably the man who deserves the most pity, is he who is most idle; for as "there are said to be pleasures in madness known only to madmen, there are certainly miseries in idleness which only the idle can conceive." I am aware that many are exceedingly *busy* who are not industrious. For it very frequently happens that he who is most hurried and bustling is very far from being industrious.

8. "Pray, of what did your brother die?" said the Marquis Spinola to Sir Horace Vere. "He died, sir," replied he, "of having nothing to do."—"Alas, sir," said Spinola, "that is enough to kill any general of

us all." Demosthenes, as is well known, copied Thucydides' History eight times with his own hand, merely to make himself familiar with the style of that great man. There are two proverbs, one among the Turks and the other among the Spaniards, both of which contain much that is true. "A busy man is troubled with but one devil, but the idle man with a thousand." — "Men are usually tempted by the devil, but the idle man positively tempts the devil." How much corrupting company, how many temptations to do wrong, how many seasons of danger to your character, and danger to the peace of your friends, would you escape, by forming the habit of being decidedly industrious every day !

9. *Cultivate perseverance.* By perseverance, I mean a steadfastness in pursuing the same study, and carrying out the same plans from week to week. Some will read or hear of a plan which somebody has pursued with great success, and at once conclude that they will do so. The plan will be adopted without consideration, then talked about as a fine affair, and in a few days thrown aside for something else. "Such a great man did this, or did that, and I will do so," is the feeling ; but as soon as it becomes irksome, as any new habit will in a short time, it is laid aside.

10. Let us take, by way of illustration, the case of a student. He commences the study of ancient languages ; presently comes a friend, who tells him he is wasting his time, and that, instead of obsolete words, he had much better employ himself in acquiring

new ideas. He changes his plan, and sets to work at mathematics. Then comes another friend, who asks him, with a grave and sapient face, whether he intends to become a professor in a college; because, if he does not, he is misemploying his time; and that, for the business of life, common mathematics is quite enough of mathematics. He throws up his Euclid, and addresses himself to some other study, which, in its turn, is again relinquished on some equally wise suggestion; and thus life is spent in changing his plans. You cannot but perceive the folly of this course; and the worst effect of it is, the fixing on your mind of a habit of indecision, sufficient of itself to blast the fairest prospects.

11. It is astonishing to see with what perseverance and inflexibility of purpose those men have pursued the object, the pursuit and attainment of which constituted their greatness. Charles XII. was frequently on his horse for twenty-four hours at once; and thus he traversed most of his dominions. His officers were all tired out; consequently, for the most part, he performed these journeys entirely alone. On one of these excursions, his poor horse fell dead under him. Without any uneasiness, the monarch stripped the dead horse, and marched off with the saddle, bridle, and pistols on his back. At the next inn he found a horse in the stable to his mind, and immediately harnessed him, and was just making off, when the owner came out, and called him to account for stealing his property. The monarch replied that he took the

horse because he was tired of carrying the saddle himself. This not satisfying the owner, they drew swords, and would have shed blood, had not the guard rode up and informed the owner that his sword was raised against his king. This was but a single specimen of the untiring perseverance with which that ambitious man carried out his plans. The same perseverance would place almost any student on a high eminence in a very few years.

## PART II.

1. *Cultivate the habit of punctuality.* There is no man living who might not be a punctual man; and yet there are few that are so to anything like the degree to which they ought to attain. It is vastly easier to be a little late in getting into the classroom, and a little late in doing everything. It is not so easy to be a prompt, punctual character; but it is a trait of inestimable value to yourself and to the world. The punctual man can do twice as much, at least, as another man, with twice the ease and satisfaction to himself, and with equal satisfaction to others. The late Lord Chancellor of England, Henry Brougham, while a kingdom seemed to be resting on his shoulders, who presided in the House of Lords and the Court of Chancery, who gave audience daily to barristers, found time to write reviews, to be at the head of at least ten associations which were publishing works of useful knowledge,—was so punctual that, when these associa-



tions met, he was uniformly there when the hour of meeting had arrived, and was in his place in the chair.

2. We are all so indolent, by nature and by habit, that we feel it a luxury to find a man of real, un-deviating punctuality. We love to lean upon such a man, and we are willing to purchase such a staff at almost any price. It shows, at least, that he has conquered himself.

3. Some seem to be afraid of cherishing this habit, lest it border upon a virtue that is vulgar, and is below the ambition of a great mind, or the attention of one who has greater virtues upon which he may presume. Was the mind of Blackstone of a low order? Did he cultivate punctuality because he had not great traits of character on which to rely? Yet, when he was delivering his celebrated lectures, he was never known to make his audience wait even a minute; and he could never be made to think well of any one who was notoriously defective in this virtue. The reader will be pleased with the following notice of Mr. Brewer, afterwards a valuable minister of the Gospel. While a student, he was always known to be punctual in attending the lectures at the tutor's house. The students boarded in neighbouring families, and at stated hours met for recitation. One morning the clock struck seven, and all rose up for prayer, according to custom. The tutor, looking round, and observing that Mr. Brewer was absent, paused awhile. Seeing him now enter the room, he thus addressed him: "Sir, the clock has struck, and we were ready to begin; but as

*you* were absent, we supposed it was too fast, and therefore waited." The clock was actually too fast by some minutes.

4. It is no great virtue to be punctual in paying a considerable debt, though, even here, too many fail; but it is the everyday and every hour occurrences in which we are most apt to fail. "I am too late now, but it is only *once*. I have not been prompt in fulfilling my plans to-day; but it is only *once*." Such is the language of procrastination. I have myself ridden scores of miles, and been put to inconvenient expense, and a hard week's work in writing, by the want of punctuality in one who failed only five minutes, and that wholly unnecessarily. Be punctual in everything. If you determine to rise at such an hour, be on the floor at the moment. If you determine to do so much before breakfast, be sure to do it; if to meet a society, or a circle of friends, be there at the moment.

5. *Be an early riser.* Few ever lived to a great age, and fewer still ever became distinguished, who were not in the habit of early rising. You rise late, and of course get about your business at a late hour, and everything goes wrong all day. Franklin says "that he who rises late may trot all day and not have overtaken his business at night." Dean Swift avers "that he never knew any man come to greatness and eminence who lay in bed of a morning."

6. *Be in the habit of learning something from every man with whom you meet.* The observance or neglect of this rule will make a wonderful difference in your

character long before the time that you are forty years old. All act upon it, more or less, but few do it as a matter of habit and calculation. Most act upon it as a matter of interest, or of curiosity at the moment. The great difficulty is, we begin too late in life to make everything contribute to increase our stock of practical information. Sir Walter Scott gives us to understand that he never met with any man, let his calling be what it might, from whom he could not, by a few moments' conversation, learn something which he did not before know, and which was valuable to him. This will account for the fact that he seemed to have an intuitive knowledge of everything.

7. *Form fixed principles on which you think and act.* A good scholar tries so to fix every word in his memory that, when he meets with it again, he need not turn to his dictionary. His companion may dispute its derivation, or its gender, and he may not be able to tell just how the word appeared when he looked it out; but he has made up his mind about it, and has a fixed opinion. He may not now be able to tell you by what process he came to that opinion. It should be so with everything. Do not examine a subject, in order to get some general notion of it, but, if now in haste, wait till you can do it thoroughly. No matter what it be,—of great importance or small,—if it be worth examining at all, do it thoroughly, and do it once for all; so that, whenever the subject shall again come up, your mind will be settled and at rest. It is the possession of established and unwavering principles that makes a man a

firm character. These principles relate to right and wrong and, indeed, to everything about which the judgment has to balance probabilities. Do not be hasty in coming to conclusions. Young men generally err more by being precipitate than for want of judgment. If they will only give themselves time to weigh the matter, their conclusions will usually be correct.

8. *Be simple and neat in your personal habits.* It is frequently said, that "some pride is necessary among men, else they would not be decent in their appearance." If the remark means anything, I suppose it means that pride adds much and frequently to our personal appearance. But an angel, or any sinless spirit, I doubt not, would be a gentleman in appearance and dress, and that not from pride, but from a desire to be more useful and more happy. Nothing will so uniformly and certainly make you unpopular, as to have any habits that are slovenly.

9. *Acquire the habit of doing everything well.* It is well known that Johnson used to send manuscript to the press without even looking it over by way of revising. This was the effect of habit. He began by composing slowly, but with great accuracy. We are naturally impatient of restraint, and have so little patience at our command, that it is a rare thing to find a young man doing anything as well as he can. He wishes to do it quickly. And in the conversation of students, you seldom hear one tell *how well* he did this or that, but *how quickly*. This is a pernicious habit. Anything that is worth doing at all is worth

doing well; and a mind well disciplined in observation ~~and~~ respects is defective if it have not this habit.

10. "How is it that you do so much?" said one in astonishment at the efforts and success of a great man. "Why, I do but one thing at a time, and try to *finish* it once for all." I would therefore have you keep this in mind: Do not send a letter home blotted or hurried, and ask them to excuse it, because you are in a hurry. You have no right to be in such a hurry. It is doing injustice to yourself. Do not make a memorandum so carelessly, that in five years you can make nothing of it. Do not hurry anything so that you know not what you do, or do not know certainly about it, and have to trust to vague impressions. What we call a superficial character is formed in this way; and none who are not careful to form and cherish the habit of *doing everything well* may expect to be anything else than superficial.

11. *Make constant efforts to be master of your temper.* The often-quoted remark of Solomon, in regard to authorship and study, is true to life; and that study which is such a "weariness to the flesh," will almost certainly reach the nerves, and render you more or less liable to be irritated. Who would have thought that the charming Goldsmith would, in his retirement, have been peevish and fretful? Such, we are told, was the fact. And perhaps he who could write the *Citizen of the World*, and the *Deserted Village*, and the *Vicar of Wakefield*, exhausted his nerves in trying to be kind-hearted and pleasant in his writings; so that, when he fell back

into real life, he had no materials left with which to be agreeable. Be this as it may, it is not unfrequently the case that he who can appear kind and pleasant with his pen, and when abroad, is nevertheless growing sour and crabbed in his study. Hence it has sometimes been said of a student, "He is at times the most agreeable, and at times the most disagreeable of men." It will require no small exertion, on your part, to become master of yourself. He that is master of his own spirit is a hero indeed. Nothing grows faster by indulgence than the habit of speaking to a companion hastily; it soon becomes so fixed that it lasts through life. In order to avoid it, cultivate manliness of character. Be frank and open-hearted. Not merely appear so, but really *be* so. There is an openness, a nobleness of soul, about some men, which is quickly discovered, and as highly valued. We know that there is originally a difference in men. Some seem to be born small, close, misanthropic. But there is no reason why they should yield to this constitutional trait and become more and more so. You may have been neglected in your childhood in this respect, but this is no reason why you should neglect yourself. You will often see students, whose means are small, much respected for their nobleness and manliness of character. I mention this that you may not forget that it is not the circumstance of being rich or poor which creates this trait in your character.

12. *Cultivate soundness of judgment.* Some can decide, almost intuitively, upon the character of the

last person they have met. So of a book. They can turn it over, read part of a page here, and a sentence or two in another place, and decide, unhesitatingly, upon its merits. When a prejudice has once entered your mind against a man or an author, it is hard to eradicate it. It warps the judgment and makes you partial. If this habit be indulged, the mind soon becomes habituated to act from prejudice rather than judgment. "A perfectly just and sound mind is a rare and invaluable gift. But it is still much more unusual to see such a mind unbiassed in all its actings. God has given this soundness of mind but to few; and a very small number of those few escape the bias of some predilection, perhaps habitually operating; and none, at all times, are perfectly free. I once saw this subject forcibly illustrated. A watchmaker told me that a gentleman had put an exquisite watch into his hands that went irregularly; it was as perfect a piece of work as was ever made. He took it to pieces and put it together again twenty times. No manner of defect was to be discovered, and yet the watch went intolerably. At last it struck him that possibly the balance-wheel might have been near a magnet; on applying a needle to it, he found his suspicions true; here was all the mischief. The steel works in the other parts of the watch had a perpetual influence on its motions, and the watch went as well as possible with a new wheel. If the soundest mind be *magnetised* by any predilection, it must act irregularly."

13. *Treatment of parents, friends, and companions.*

I hope it will appear that I am not out of place in trying to lead you to make proper treatment of friends a habit. Whether you intend it or not, it will become so. Remember that, when you are away from home, you are more likely to forget and neglect your parents than they are to forget you. You are in new scenes, forming new acquaintances. They stay at home; they see your room, your clothes—walk over the rooms where your voice has been so often and so long heard. They follow you away; they miss you at the table and speak of you; they let no day pass without speaking of you, and at night they send their thoughts away after you, and have a thousand anxieties about you, which nothing but your attentions can remove or alleviate.

TODD'S *Student's Manual*.

**Lesson XVIII.****NAPOLEON AND THE YOUNG ENGLISH  
SAILOR.**

1. I LOVE contemplating—apart  
From all his homicidal glory—  
The traits that soften to our heart  
Napoleon's story.
2. 'Twas when his banners at Boulogne  
Armed in our island every freeman,



His navy chanced to capture one  
 Poor British seaman.

3. They suffered him, I know not how,  
 Unprisoned on the shore to roam;  
 And aye was bent his youthful brow  
 On England's home.

4. His eye, methinks, pursued the flight  
 Of birds to Britain, half-way over,  
 With envy—they could reach the white  
 Dear cliffs of Dover.

5. A stormy midnight watch, he thought,  
 Than this sojourn would have been dearer,  
 If but the storm his vessel brought  
 To England nearer.

6. At last, when care had banished sleep,  
 He saw one morning, dreaming, doating,  
 An empty hogshead from the deep  
 Come shoreward floating.

7. He hid it in a cave, and wrought  
 The livelong day, laborious, lurking,  
 Until he launched a tiny boat,  
 By mighty working.

8. Oh dear me! 'twas a thing beyond  
 Description!—Such a wretched wherry  
 Perhaps ne'er ventured on a pond,  
 Or crossed a ferry.

9. For ploughing in the salt-sea field,  
It would have made the boldest shudder ;  
Untarred, uncompassed, and unkeeled,—  
No sail—no rudder.
10. From neighbouring woods he interlaced  
His sorry skiff with wattled willows ;  
And thus equipped he would have passed  
The foaming billows.
11. A French guard caught him on the beach,  
His little Argo sorely jeering,  
Till tidings of him chanced to reach  
Napoleon's hearing.
12. With folded arms Napoleon stood,  
Serene alike in peace and danger,  
And, in his wonted attitude,  
Addressed the stranger.
13. "Rash youth, that wouldst yon Channel pass  
On twigs and staves so rudely fashioned,  
Thy heart with some sweet English lass  
Must be impassioned."
14. "I have no sweetheart," said the lad ;  
"But, absent years from one another,  
Great was the longing that I had  
To see my mother."
15. "And so thou shalt," Napoleon said,  
"You've both my favour justly won ;

A noble mother must have bred  
So brave a son."

16. He gave the tar a piece of gold,  
And, with a flag of truce, commanded  
He should be shipped to England Old,  
And safely landed.

17. Our sailor oft could scantily shift  
To find a dinner, plain and hearty,  
But never changed the coin and gift  
Of Buonaparte.

T. CAMPBELL.

## Lesson XIX.

### THE GOLDEN MEAN.

1. WHEN the plains of India were burnt up by a long drought, Hamet and Raschid, two neighbouring shepherds, faint with thirst, stood at the common boundary of their grounds, with their flocks and herds panting round them, and in extremity of distress prayed for water. On a sudden the air was becalmed, the birds ceased to chirp, and the flocks to bleat. They turned their eyes every way, and saw a being of mighty stature advancing through the valley, whom they knew, on his nearer approach, to be the Genius of distribution. In one hand he held the sheaves of plenty, and in the other the sabre of destruction.

2. The shepherds stood trembling, and would have retired before him, but he called to them with a voice gentle as the breeze that plays in the evening among the spice groves: "Flee not from your benefactor, children of the dust! I am come to offer you gifts which only your own folly can make vain. You here pray for water, and water I will bestow; let me know with how much you will be satisfied; speak not rashly; consider that of whatever can be enjoyed by the body, excess is no less dangerous than scarcity. When you remember the pain of thirst, do not forget the danger of suffocation. Now, Hamet, tell me your request."

3. "O being, kind and beneficent," says Hamet, "let thine eye pardon my confusion. I entreat a little brook, which in summer shall never be dry, and in winter shall never overflow."—"It is granted," replied the Genius; and immediately he opened the ground with his sabre, when a fountain, bubbling up under their feet, scattered its rills over the meadows; the flowers renewed their fragrance, the trees spread a greener foliage, and the flocks and herds quenched their thirst. Then turning to Raschid, the Genius invited him likewise to offer his petition. "I request," says Raschid, "that thou wilt turn the Ganges through my grounds, with all his waters, and all their inhabitants."

4. Hamet was struck with the greatness of his neighbour's sentiments, and secretly repined in his heart that he had not made the same petition before him, when the Genius spoke: "Rash man, be not

insatiable! Remember, to thee that is nothing which thou canst not use! and how are thy wants greater than the wants of Hamet?" Raschid repeated his desire, and pleased himself with the mean appearance that Hamet would make in the presence of the proprietor of the Ganges. The Genius then retired towards the river, and the two shepherds stood waiting the event.

5. As Raschid was looking with contempt upon his neighbour, on a sudden was heard the roar of torrents, and they found, by the mighty stream, that the mounds of the Ganges were broken. The flood rolled forward into the lands of Raschid, his plantations were torn up, his flocks overwhelmed, he was swept away before it, and a crocodile devoured him. JOHNSON.

## Lesson XX.

### THREE STATES OF MATTER.

1. THE term *matter* signifies the substance, or elements, of which all bodies are composed. Matter exists in three very different states, namely, the solid, the liquid, and the gaseous; and each of these states has certain properties which serve to distinguish it.

2. A substance is said to be solid when its several parts unite firmly; as iron, wood, stone, or coal. A solid body, such as a piece of iron or wood, resists any attempt to alter its shape or its size, always keeping

the same size or volume and the same shape, unless it be violently destroyed.

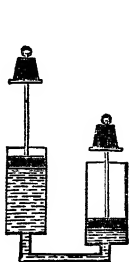
3. In the case of a bottle and a glass or basin, you have two vessels of different shapes, but they may be of the same size; so that, if you fill the bottle with water and pour the water into the glass or basin, you will find that the water exactly fills the glass or basin also. On the other hand, two pieces of wood, the one six inches square and the other two inches square, have both the same shape or figure, but the one is much larger than the other; their size is different.

4. You see now what is meant by space or size or volume (for the three words mean the same thing), and what by figure or shape. Now, you cannot take a solid which has the shape of the one vessel and force it into the shape of the other, although the size or volume of both is the same; nor can you take a solid of the size or volume of the first wooden block and squeeze it into that of the second, although the shape of both blocks is the same. A perfect solid will keep its figure, and it will also keep its size. Bear in mind, however, that, when we say we cannot do a thing, we really mean we cannot do it without very great difficulty, and then not completely, but only to a very small extent.

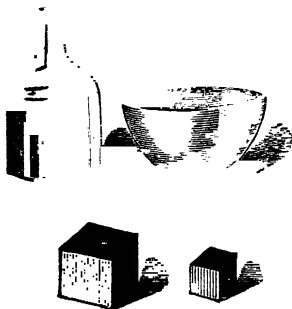
5. Liquids have a good deal of freedom of motion among their particles, readily adapting themselves to the form of the vessels that contain them; as water and vinegar. A liquid, like water, when kept in a bottle or other vessel, always spreads itself out, so as

to make its surface level, but yet it will always keep its proper size or volume. You cannot by any means force a quart of water into a pint measure; it will insist upon having its full volume, but it is not particular as to shape.

6. Let us, for example, take a quantity of water shut in at one end, while at the other there is a water-tight piston or plug. Now let us try to drive this



THE PISTON.



SPACE, SIZE, AND VOLUME.

piston down in order to force the water into smaller volume, and to do so let us put a large weight upon the piston;—but, notwithstanding all this, we cannot compress the water.

7. A liquid, such as water, presses downwards and sideways in every direction, the surface being level or tending to become level. The surface cannot remain slanting, for the part that is high up would at once begin to slide down towards the lowest part;

there would be nothing to keep it up. You may press the water in a basin on one side so as to make it rise on the other side; but as soon as you withdraw the pressure, it will begin to return to the same level all over the basin. If the withdrawal be sudden, then the water will surge back with force proportional to the pressure, but the oscillation from side to side constantly tends to decrease, and the water gradually settles down to a level surface. Even in the case where tubes of different shapes and sizes—it matters not what the shape or the size may be—rise from the upper surface of a close vessel with which they have free communication, the water poured into one tube will in the first place fill the closed vessel and presently ascend the different tubes, keeping always exactly at the same level in them all.

8. A gas, again, has no surface; for if you put a quantity of gas into a perfectly empty vessel, the gas will fill the whole vessel, and not a part only. A gas possesses freedom of motion among its particles in a more eminent degree than a liquid does; and in fact it has an intense desire to spread itself out and to fill any vacant space that is not already filled, and will strongly exert itself to do so. But a gas does not insist so violently as a liquid upon occupying a certain space; for by means of a proper amount of force, you may compress the gas which now fills a pint bottle into half a pint, or even into less space. In fact, a gas will be persuaded to go into less space, but a liquid will not be persuaded. Gases, however, on



being liberated, regain their former dimensions. Hence they are called elastic fluids. Of this class are the air we breathe and the gas so extensively employed in lighting streets and dwellings.

9. We have now seen that, in the three different states of matter, the particles are held together with different degrees of firmness. If we take a piece of string or of wire, and try to break it into two parts, it exerts a force to prevent our doing so, and it is only when the force we exert is greater than the force with which it resists us, that we succeed in breaking it. The different parts or particles of the string or of the wire are held together by a force which resists any attempt to pull them asunder. And so are the various parts or particles of all solid bodies, such as wood, stone, metals, and so on. It is often very difficult to break a substance to pieces, or bend it, or powder it, or alter its shape or size in any way. Now this force which the neighbouring particles of a body exert to keep each other together, is called *cohesion*. But cohesion does not act except when the particles are very near each other; for if once a thing is broken or ground to powder, its particles cannot come easily together again.

10. Solids, liquids, and gases all expand—that is, separate their particles more or less—under the influence of heat, and often with immense force. If you were to fill an iron ball quite full of water, shut it tightly down by means of a screw, and then heat the ball,—the force of the expansion would be great

enough to burst the ball. In large iron and tubular bridges, allowance must be made so that the iron has room to expand; for in the middle of summer the bridge will be somewhat longer than in the middle of winter, and if it has not room to lengthen out, it will be injured by the force tending to expand it. There is an arrangement for this purpose in the Menai Tubular Bridge. We take advantage of the force of expansion and contraction in many ways—for instance, in making carriage wheels. The iron tire is first made red-hot, and in this state is fitted on loosely upon the wheel; it is then rapidly cooled, and in so doing it contracts, grasps the wheel firmly, and becomes quite tight.

11. Substances, when heated, pass first from the solid to the liquid, and then from the liquid to the gaseous state. Ice, water, and steam have precisely the same composition; ice becomes water if it be heated, while water becomes steam if we continue the heat. The very same change will happen to other substances if we treat them in the same way. Let us, for instance, take a piece of the metal called zinc, and heat it; after some time it will melt, and if we still continue to heat it, it will at last pass away in the shape of zinc vapour. Even hard, solid iron or steel may be made to melt, and even driven away in the shape of vapour; and by means of an agent called electricity, we can probably heat any substance sufficiently to drive it away in the state of vapour or gas.

12. We cannot, however, cool all bodies sufficiently

to bring them into the solid or even into the liquid state. Thus, for instance, pure alcohol has never been cooled into a solid; but we know very well that all we have to do is to obtain greater cold in order to succeed in freezing alcohol. In like manner, we have never been able to cool the atmospheric air sufficiently to bring it into the liquid form; but we know very well that all we require, in order to succeed, is to obtain greater cold. You must not, however, imagine from what has been said, that cold means anything else than the absence of heat. Platinum is so difficult to melt that we cannot tell at what temperature it does so. And carbon is still more difficult to melt—indeed, in the very hottest fire, the coal or carbon is always solid; and no one ever heard of the coal melting down and trickling out through the furnace bars.

13. We thus see that the same sort of change takes place in all bodies through heat; that is to say, if we could reach a temperature sufficiently low, all bodies would become solid like ice, and if we could reach one sufficiently high, all would become gaseous like steam.

PROF. BALFOUR STEWART'S *Physics Primer*  
(adapted).

## Lesson XXI.

### THE TALE OF MARRATON.

1. THE North American Indians believe that all creatures have souls, not only men and women, but brutes, vegetables, nay, even the most inanimate things, such as stocks and stones. They believe the same of all the works of art, such as of knives, boats, looking-glasses. For this reason they always place by the corpse of their dead friend a bow and arrows, that he may make use of the souls of them in the other world, as he did of their wooden bodies in this.

2. There is a tradition among the Americans, that one of their countrymen descended in a vision to the great repository of souls, or, as we call it here, to the other world; and that upon his return he gave his friends a distinct account of everything he saw among those regions of the dead. A friend of mine, whom I have formerly mentioned, prevailed upon one of the interpreters of the Indian kings, to inquire of them, if possible, what tradition they have among them about this matter; and this tradition, as well as he could learn by those many questions which he asked them at several times, was in substance as follows:

3. The visionary, whose name was Marraton, after having travelled for a long space under a hollow mountain, arrived at length on the confines of this world of spirits; but could not enter it by reason of a

thick forest made up of bushes, brambles, and pointed thorns, so perplexed and interwoven with one another, that it was impossible to find a passage through it. Whilst he was looking about for some track or pathway, he saw a huge lion couched under the side of it, which kept his eye upon him in the same posture as when he watches for his prey. The Indian immediately started back, whilst the lion rose with a spring, and leaped towards him. Being wholly destitute of all other weapons, he stooped down to take up a huge stone in his hand; but to his infinite surprise, he grasped nothing, and found the supposed stone to be only the apparition of one. If he was disappointed on this side, he was as much pleased on the other, when he found the lion, which had seized on his left shoulder, had no power to hurt him, and was only the ghost of that ravenous creature which it appeared to be.

4. He no sooner got rid of his impotent enemy than he marched up to the wood, and after having surveyed it for some time, endeavoured to press into one part of it that was a little thinner than the rest; when again, to his great surprise, he found that the bushes made no resistance, but that he walked through briers and brambles with the same ease as through the open air; and, in short, that the whole wood was nothing else but a wood of shades. He immediately concluded that this huge thicket of thorns and brakes was designed as a kind of fence or hedge to the ghosts it enclosed; and that probably their soft substances might be torn by these subtle points and

prickles, which were too weak to make any impression on flesh and blood. With this thought he resolved to travel through this intricate wood; and by degrees he felt a gale of perfumes breathing upon him, that grew stronger and sweeter in proportion as he advanced. He had not proceeded much farther when he observed that the thorns and briers ended, and gave place to a thousand beautiful green trees covered with blossoms of the finest scents and colours, that formed a wilderness of sweets, and were a kind of lining to those rough scenes which he had before passed through.

5. As he was coming out of this delightful part of the wood, and entering upon the plains it enclosed, he saw several horsemen rushing past him, and a little while after, heard the cry of a pack of dogs. He had not listened long before he saw the apparition of a milk-white steed, with a young man on the back of it, advancing after the souls of about a hundred beagles that were hunting down the ghost of a hare, which ran away before them with an unspeakable swiftness. As the man on the milk-white steed came by him, he looked upon him very attentively, and found him to be the young prince Nicharagua, who died about half a year before, and by reason of his great virtues was at that time lamented over all the western parts of America.

6. He had no sooner got out of the wood than he discovered a lovely landscape of flowery plains, green meadows, running streams, sunny hills, and shady

vales. This happy region was peopled with innumerable swarms of spirits, who applied themselves to exercises and diversions according as their fancies led them. Some of them were tossing the figure of a quoit; others were pitching the shadow of a bar; others were breaking the apparition of a horse; and multitudes employing themselves upon ingenious handicrafts with the souls of departed utensils. As he travelled through this delightful scene, he was very often tempted to pluck the flowers that rose everywhere about him in the greatest variety and profusion, having never seen several of them in his own country; but he quickly found that though they were objects of his sight, they were not liable to his touch. He at length came to the side of a great river, and being a good fisherman himself, stood upon the banks of it some time to look upon an angler that had taken a great many shapes of fishes, which lay flouncing up and down by him.

7. I should have told my reader that this Indian had been formerly married to one of the greatest beauties of his country, by whom he had several children. This couple were so famous for their love and constancy to one another, that the Indian spouses to this day wish that they may live together like Marraton and Yaratilda. Marraton had not stood long by the fisherman, when he saw the shadow of his beloved Yaratilda, who had for some time fixed her eye upon him, before he discovered her. Her arms were stretched out towards him, floods of tears ran

down her eyes ; her looks, her hands, her voice called him over to her, and at the same time seemed to tell him that the river was unpassable.

8. Who can describe the passion made up of joy, sorrow, love, desire, astonishment, that rose in the Indian upon the sight of his dear Yaratilda ? He could express it by nothing but his tears, which ran like a river down his cheeks, as he looked upon her. He had not stood in this posture long, before he plunged into the stream that lay before him ; and finding it to be nothing but the phantom of a river, walked on the bottom of it till he arose on the other side. At his approach, Yaratilda flew into his arms, whilst Marraton wished himself disencumbered of that body which kept her from his embraces. After many questions and endearments on both sides, she conducted him to a bower which she had dressed with her own hands with all the ornaments that could be met with in those blooming regions. She had made it gay beyond imagination, and was every day adding something new to it. As Marraton stood astonished at the unspeakable beauty of her habitation, and ravished with the fragrancy that came from every part of it, Yaratilda told him that she was preparing this bower for his reception, well-knowing that his piety to his God, and his faithful dealing towards men, would certainly bring him to that happy place, whenever his life should be at an end. She then brought two of her children to him, who died some years before, and resided with her in the same delightful bower, advising him to breed up those



others who were still with him in such a manner that they might all meet together in this happy place.

ADDISON (adapted).

## Lesson XXII.

### THE NAME OF ENGLAND.

1. THE trumpet of the battle  
Hath a high and thrilling tone ;  
And the first deep gun of an ocean fight,  
Dread music all its own.
2. But a mightier power, my England !  
Is in that name of thine,  
To strike the fire from every heart  
Along the banner'd line.
3. Proudly it woke the spirits  
Of yore, the brave and true,  
When the bow was bent on Cressy's field,  
And the yeoman's arrow flew.
4. And proudly hath it floated  
Through the battles of the sea,  
When the red-cross flag o'er smoke-wreaths play'd,  
Like the lightning in its glee.
5. On rock, on wave, on bastion,  
Its echoes have been known ;  
By a thousand streams the hearts lie low,  
That have answered to its tone.

6. A thousand ancient mountains  
Its pealing note hath stirr'd ; ~  
Sound on, and on, for evermore,  
O thou victorious word !

MRS. HEMANS.

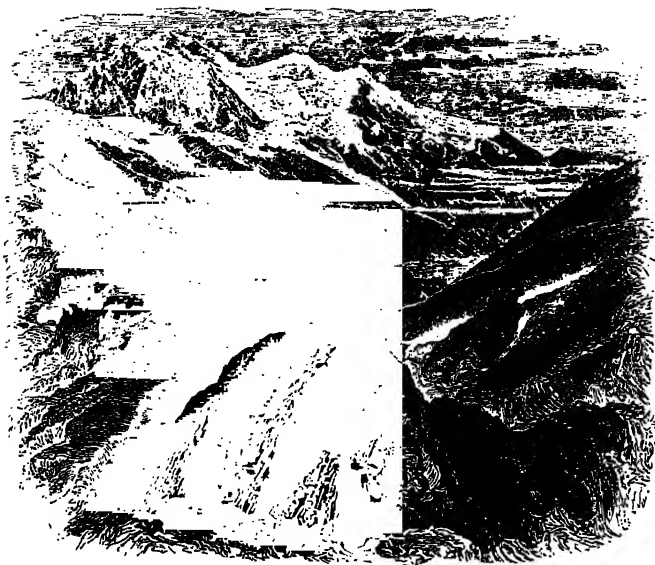
## Lesson XXIII.

### VARIETY OF MOUNTAINS.

1. EVEN among us in England, we have no adequate ideas of a mountain prospect ; our hills are generally sloping from the plain, and clothed to the very top with verdure ; we can scarce, therefore, lift our imaginations to those immense piles whose tops peep up behind intervening clouds, sharp and precipitate, and reach to heights that human avarice or curiosity have never been able to ascend.

2. It need scarcely be said that, with respect to height, there are many sizes of mountains, from the gently rising upland to the tall craggy precipice. The appearance is in general different in those of different magnitudes. The first are clothed with verdure to the very tops, and only seem to ascend to improve our prospects, or supply us with a purer air ; but the lofty mountains of the other class have a very different aspect. At a distance their tops are seen, in wavy ridges, of the very colour of the clouds, and only to be distinguished from them by their figure, which

resembles the billows of the sea. As we approach, the mountain assumes a deeper colour; it gathers upon the sky, and seems to hide half the horizon



THE TOWERING ALPS.

behind it. Its summits also are become more distinct, and appear with a broken and perpendicular line.

3. What at first seemed a single hill is found to be a chain of continued mountains, whose tops, running along the ridges, are embosomed in each other, so that the curvatures of one are fitted to the prominences of

the opposite side, and form a winding valley between, often of several miles in extent, and all the way continuing nearly of the same breadth. Nothing can be finer or more exact than Mr. Pope's description of a traveller straining up the Alps.<sup>1</sup> Every mountain he comes to he thinks will be the last; he finds, however, an unexpected hill rise before him; and that being scaled, he finds the highest summit almost at as great a distance as before. Upon quitting the plain, he might have left a green and a fertile soil, and a climate warm and pleasing. As he ascends, the ground assumes a more russet colour; the grass becomes more mossy, and the weather more moderate. Still, as he ascends, the weather becomes more cold and the earth more barren. In this dreary passage he is often entertained with a little valley of surprising verdure, caused by the reflected heat of the sun collected into a narrow spot on the surrounding heights.

4. But it much more frequently happens that he sees only frightful precipices beneath, and lakes of amazing depths; from whence rivers are formed and fountains derive their origin. On those places next

<sup>1</sup> "So pleased at first the towering Alps we try,  
Mount o'er the vales, and seem to tread the sky,  
The eternal snows appear already past,  
And the first clouds and mountains seem the last,  
But those attained, we tremble to survey  
The growing labours of the lengthened way,  
The increasing prospect tires our wandering eyes,  
Hills peep o'er hills, and Alps on Alps arise!"

the highest summits, vegetation is scarcely found; here and there a few plants of the most hardy kind appear. The air is intolerably cold: either continually refrigerated with frosts, or disturbed with tempests. All the ground here wears an eternal covering of ice, and snows that seem constantly accumulating.

5. Upon emerging from this war of elements, he ascends into a serener region, where vegetation has entirely ceased; where the precipices, composed entirely of rocks, rise perpendicularly above him; while he views beneath him all the combat of the elements—clouds at his feet, and thunders darting upward from their bosoms below. A thousand meteors, which are never seen on the plain, present themselves:—circular rainbows; mock suns; the shadow of the mountain projected upon the body of the air; and the traveller's own image reflected, as in a looking-glass, upon the opposite cloud.

GOLDSMITH.

## Lesson XXIV.

### THE LAST FIGHT IN THE COLISÆUM.

A.D. 404.

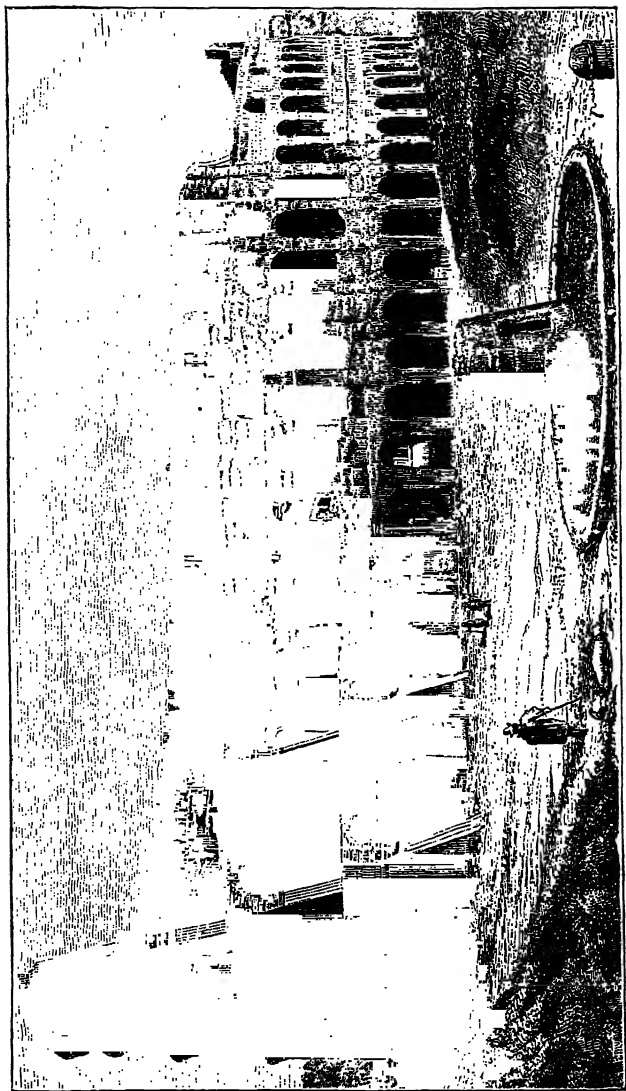
#### PART I.

1. As the Romans grew prouder and more fond of pleasure, no one could hope to please them who did

not give them sports and entertainments. When any person wished to be elected to any public office, it was a matter of course that he should compliment his fellow-citizens by exhibitions of the kind they loved, and when the common people were discontented, their cry was that they wanted "bread and sports," the only things they cared for. In most places where there has been a large Roman colony, remains can be seen of the amphitheatres, where the citizens were wont to assemble for these diversions. Sometimes these are stages of circular galleries of seats hewn out of the hillside, where rows of spectators might sit one above the other, all looking down on a broad, flat space in the centre, under their feet, where the representations took place. Sometimes, when the country was flat, or it was easier to build than to excavate, the amphitheatre was raised above ground, rising up to a considerable height.

2. The grandest and most renowned of all these amphitheatres is the Colisæum at Rome. It was built by Vespasian and his son Titus, the conquerors of Jerusalem, in a valley in the midst of the seven hills of Rome. The captive Jews were forced to labour at it; and the materials, granite outside, and softer travertine stone within, are so solid and so admirably built that still, at the end of eighteen centuries, it has scarcely even become a ruin, but remains one of the greatest wonders of Rome.

3. Five acres of ground were enclosed within the oval of its outer wall, which outside rises perpen-



THE COLISEUM.

dicularly in tiers of arches one above the other. Within, the galleries of seats projected forwards, each tier coming out far beyond the one above it, so that between the lowest and the outer wall there was room for a great space of chambers, passages, and vaults around the central space, called the arena, from the *arena* or sand with which it was strewn.

4. When the Roman Emperors grew very vain and luxurious, they used to have this sand made ornamental with metallic filings, vermilion, and even powdered precious stones; but it was thought better taste to use the scrapings of a soft white stone, which, when thickly strewn, made the whole arena look as if covered with untrodden snow. Around the border of this space, flowed a stream of fresh water. Then came a straight wall, rising to a considerable height, and surmounted by a broad platform, on which stood a throne for the Emperor, chairs of ivory and gold for the chief magistrates and senators, and seats for the vestal virgins. Next above were galleries for the equestrian order, the great mass of those who considered themselves as of gentle station, though not of the highest rank; farther up, and therefore farther back, were the galleries belonging to the freemen of Rome; and these were again surmounted by another plain wall with a platform at the top, where were places for the ladies, who were not (except the vestal virgins) allowed to look on nearer, because of the unclothed state of some of the performers in the arena.

5. Between the ladies' boxes, benches were squeezed



in, where the lowest people could seat themselves ; and some of these likewise found room in the two uppermost tiers of porticoes, where sailors, mechanics, and persons in the service of the Colisæum had their post. Altogether, when full, this huge building held no less than 87,000 spectators. It had no roof ; but when there was rain, or if the sun was too hot, the sailors in the porticoes unfurled awnings that ran along upon ropes, and formed a covering of silk and gold tissue over the whole. Purple was the favourite colour for this veil ; because, when the sun shone through it, it cast such beautiful rosy tints on the snowy arena and the white purple-edged togas of the Roman citizens.

6. Long days were spent from morning till evening upon those galleries. . The multitude who poured in early would watch the great dignitaries arrive and take their seats, greeting them with either shouts of applause or hootings of dislike, according as they were favourites or otherwise ; and when the Emperor came in to take his place under his canopy, there was one loud acclamation, " Joy to thee, master of all, first of all, happiest of all ! Victory to thee for ever ! "

7. When the Emperor had seated himself and given the signal, the sports began. Sometimes a rope-dancing elephant would begin the entertainment by mounting even to the summit of the building and descending by a cord. Then a bear, dressed up as a Roman matron, would be carried along in a chair between porters, as ladies were wont to go abroad, and another bear, in a lawyer's robe, would stand on his hind legs and

go through the motions of pleading a cause. Or a lion came forth with a jewelled crown on his head, a diamond necklace round his neck, his mane plaited with gold, and his claws gilded, and played a hundred pretty gentle antics with a little hare that danced fearlessly within his grasp. Then in would come twelve elephants, six males in the men's garb, six females with women's veils; they took their places on couches around an ivory table, dined with great decorum, playfully sprinkling a little rose-water over the nearest spectators, and then received more guests of their own unwieldy kind, who arrived in ball-dresses, and scattered flowers, and performed a dance.

8. Sometimes water was let into the arena, a ship sailed in, and falling to pieces in the midst, sent a crowd of strange animals swimming in all directions. Sometimes the ground opened, and trees came growing up through it, bearing golden fruit. Or the beautiful old tale of Orpheus was acted: these trees would follow the harp and song of the musician; but—to make the whole part complete—it was in no mere play, but real earnest, that the Orpheus of the piece fell a prey to live bears.

9. For the Colisæum had not been built for such harmless spectacles as those first described. The fierce Romans wanted to be excited and feel themselves strongly stirred; and, presently, the doors of the pits and dens round the arena were thrown open, and absolutely savage beasts were let loose upon one another—rhinoceroses and tigers, bulls and lions,

leopards and wild boars,—while the people watched with savage curiosity to see the various kinds of attack and defence; or, if the animals were cowed or sullen, their rage would be worked up—red would be shown to bulls, white to boars, red-hot goads would be driven into some, whips would be lashed at others, till the work of slaughter was fairly commenced, and gazed on with greedy eyes, and ears delighted, instead of horror-struck, by the roars and howls of the noble creatures whose courage was thus misused.

10. Sometimes when some especially ferocious animal had slain a whole heap of victims, the cries of the people would decree that it should be turned loose in its native forest, and, amid shouts of “A triumph!—a triumph!” the beast would prowl round the arena, upon the carcases of the slain victims. Almost incredible numbers of animals were imported for these cruel sports, and the governors of distant provinces made it a duty to collect troops of lions, elephants, ostriches, leopards—the fiercer or the newer the creature, the better—to be thus tortured to frenzy, to make sport in the amphitheatre. However, there was daintiness joined with cruelty: the Romans did not like the smell of blood, though they enjoyed the sight of it, and all the solid stonework was pierced with tubes, through which was conducted the steam of spices and saffron boiled in wine, that the perfume might overpower the scent of slaughter below.

11. Wild beasts tearing each other to pieces might, one would think, satisfy any taste for horror; but the

spectators needed even nobler game to be set before their favourite monsters—men were brought forward to confront them. Some of these were, at first, in full armour, and fought hard, generally with success; and there was a revolving machine, something like a squirrel's cage, in which the bear was always climbing after his enemy, and then rolling over by his own weight. Or hunters came, almost unarmed, and gained the victory by swiftness and dexterity, throwing a piece of cloth over a lion's head, or disconcerting him by putting their fist down his throat. But it was not only skill, but death, that the Romans loved to see; and condemned criminals and deserters were reserved to feast the lions, and to entertain the populace with their various kinds of death. Among these condemned was many a Christian martyr, who witnessed a good confession before the savage-eyed multitude around the arena, and "met the lion's gory mane" with a calm resolution and hopeful joy that the lookers-on could not understand. To see a Christian die, with upward gaze, and hymns of joy on his tongue, was the most strange and unaccountable sight the Coliseum could offer, and it was therefore the choicest, and reserved for the last of the spectacles in which the brute creation had a part.

12. The carcases were dragged off with hooks, the blood-stained sand was covered with a fresh clean layer, the perfume wafted in stronger clouds, and a procession came forward—tall, well-made men, in the prime of their strength. Some carried a sword and a

lasso, others a trident and a net; some were in light armour, others in the full heavy equipment of a soldier; some on horseback, some in chariots, some on foot. They marched in, and made their obeisance to the Emperor; and with one voice their greeting sounded through the building, "Hail, Cæsar, those about to die salute thee!"

13. They were the gladiators, the swordsmen trained to fight to the death to amuse the populace. They were usually slaves placed in schools of arms under the care of a master; but sometimes persons would voluntarily hire themselves out to fight by way of a profession; and both these and such slave-gladiators as did not die in the arena, would sometimes retire, and spend an old age of quiet.

## PART II.

1. Fights of all sorts took place—the light-armed soldier and the netsman—the lasso and the javelin—the two heavy-armed warriors—all combinations of single combat, and sometimes a general battle. When a gladiator wounded his adversary, he shouted to the spectators, "He has it!" and looked up to know whether he should kill or spare. If the people held up their thumbs, the conquered was left to recover, if he could; if they turned them down, he was to die; and if he showed any reluctance to present his throat for the deathblow, there was a scornful shout, "Receive the

steel!" Many of us must have seen casts of that most touching statue of the wounded man, that called forth the noble lines of indignant pity which, though so often repeated, cannot be passed over here—

2. I see before me the Gladiator lie ;  
He leans upon his hand—his manly brow  
Consents to death, but conquers agony.  
And his droop'd head sinks gradually low,  
And through his side the last drops, ebbing slow  
From the red gash, fall heavy one by one,  
Like the first of a thunder-shower ; and now  
The arena swims around him—he is gone

Ere ceased the inhuman shout which hailed the wretch who won.

3. He heard it, but he heeded not—his eyes  
Were with his heart, and that was far away.  
He reck'd not of the life he lost, nor prize,  
But where his rude hut by the Danube lay,  
There were his young barbarians all at play,  
There was their Dacian mother—he their sire,  
Butcher'd to make a Roman holiday.  
All this rush'd with his blood—Shall he expire,  
And unavenged ? Arise ye Goths and glut your ire.

4. Sacred vestals, tender mothers, fat, good-humoured senators, all thought it fair play, and were equally pitiless in the strange frenzy for exciting scenes to which they gave themselves up, when they mounted the stone stairs of the Colisæum. Privileged persons would even descend into the arena, examine the death-agonies, and taste the blood of some specially brave victim ere the corpse was drawn forth at the death-gate, that the frightful game might continue undisturbed

and unencumbered. Gladiator shows were the great passion of Rome, and popular favour could hardly be gained except by ministering to it. Even when the barbarians were beginning to close in on the Empire, hosts of brave men were still kept for this slavish mimic warfare—sport to the beholders, but sad earnest to the actors.

5. Christianity worked its way upwards, and at last was professed by the Emperor on his throne. Persecution came to an end, and no more martyrs fed the beasts in the Colisæum. The Christian emperors endeavoured to prevent any more shows where cruelty and death formed the chief interest, and no truly religious person could endure the spectacle; but custom and love of excitement prevailed even against the Emperor. Mere tricks of beasts, horse and chariot races, or bloodless contests, were tame and dull, according to the diseased taste of Rome; it was thought weak and sentimental to object to looking on at a death-scene; the Emperors were generally absent at Constantinople, and no one could get elected to any office unless he treated the citizens to such a show as they best liked, with a little bloodshed and death to stir their feelings; and thus it went on for quite a hundred years after Rome had, in name, become a Christian city, and the same customs prevailed wherever there was an amphitheatre, with pleasure-loving people.

6. Meantime the enemies of Rome were coming nearer and nearer, and Alaric, the great chief of the Goths, led his forces into Italy, and threatened the

city itself. Honorius, the Emperor, was a cowardly, almost idiotical boy; but his brave general, Stilicho, assembled his forces, met the Goths at Pollentia (about twenty-five miles from where Turin now stands), and gave them a complete defeat on the Easter-day of the year 403. He pursued them into the mountains, and for that time saved Rome. In the joy of the victory, the Roman senate invited the conqueror and his ward Honorius to enter the city in triumph, at the opening of the new year, with the white steeds, purple robes, and vermilion cheeks with which, of old, victorious generals were welcomed at Rome. The churches were visited instead of the Temple of Jupiter, and there was no murder of the captives; but Roman blood-thirstiness was not yet allayed, and, after all the procession had been completed, the Colisæum shows commenced, innocently at first, with races on foot, on horseback, and in chariots; then followed a grand hunting of beasts turned loose in the arena; and next a sword-dance.

7. But after the sword-dance came the arraying of swordsmen, with no blunted weapons, but with sharp spears and swords—a gladiator combat in full earnest. The people, enchanted, applauded with shouts of ecstasy this gratification of their savage tastes. Suddenly, however, there was an interruption. A rude, roughly-robed man, bareheaded and barefooted, had sprung into the arena, and, signing back the gladiators, began to call aloud upon the people to cease from the shedding of innocent blood, and not to



requite God's mercy in turning away the sword of the enemy, by encouraging murder. Shouts, howls, cries, broke in upon his words; this was no place for preachings—the old customs of Rome should be observed —“Back, old man!” —“On, gladiators!” The gladiators thrust aside the meddler, and rushed to the attack. He still stood between, holding them apart, striving in vain to be heard. “Sedition! sedition!” —“Down with him!” —was the cry; and the man in authority, Alypius, the præfect, himself added his voice. The gladiators, enraged at interference with their vocation, cut him down. Stones or whatever came to hand, rained down upon him from the furious people, and he perished in the midst of the arena! He lay dead, and then came the feeling of what had been done.

8. His dress showed that he was one of the hermits who vowed themselves to a holy life of prayer and self-denial, and who were greatly revered, even by the most thoughtless. The few who had previously seen him told that he had come from the wilds of Asia on pilgrimage, to visit the shrines and keep his Christmas at Rome—they knew he was a holy man—no more, and it is not even certain whether his name was Almachus or Telemachus. His spirit had been stirred by the sight of thousands flocking to see men slaughter one another, and in his simple-hearted zeal he had resolved to stop the cruelty or die. He had died, but not in vain. His work was done. The shock of such a death before their eyes turned the

hearts of the people; they saw the wickedness and cruelty to which they had blindly surrendered themselves; and from the day when the hermit died in the Colisæum, there was never another fight of gladiators. Not merely at Rome, but in every province of the Empire, the custom was utterly abolished; and one habitual crime at least was wiped from the earth by the self-devotion of one humble, obscure, almost nameless man.

CHARLOTTE YONGE.

## Lesson XXV.

### THE BURIAL OF SIR JOHN MOORE.

1. NOT a drum was heard, not a funeral note,  
As his corse to the rampart we hurried;  
Not a soldier discharged his farewell shot,  
O'er the grave where our hero we buried.
2. We buried him darkly, at dead of night,  
The sods with our bayonets turning,  
By the struggling moonbeam's misty light,  
And the lantern dimly burning.
3. No useless coffin enclosed his breast,  
Nor in sheet nor in shroud we wound him;  
But he lay like a warrior taking his rest,  
With his martial cloak around him.

4. Few and short were the prayers we said,  
And we spoke not a word of sorrow ;  
But we steadfastly gazed on the face that was dead,  
And we bitterly thought of the morrow.
5. We thought, as we hollowed his narrow bed,  
And smoothed down his lonely pillow,  
That the foe and the stranger would tread o'er his  
head,  
And we far away on the billow !
6. Lightly they'll talk of the spirit that's gone,  
And o'er his cold ashes upbraid him ;  
But little he'll reck, if they let him sleep on  
In the grave where a Briton has laid him.
7. But half of our heavy task was done,  
When the clock struck the hour for retiring ;  
And we heard the distant and random gun,  
That the foe was sullenly firing.
8. Slowly and sadly we laid him down,  
From the field of his fame fresh and gory ;  
We carved not a line, and we raised not a stone,  
But we left him alone with his glory !

WOLFE.

## Lesson XXVI.

### THE VISION OF JUSTICE.

#### PART I.

1. I WAS last week taking a solitary walk in the garden of Lincoln's Inn, when, according to the nature of men in years who have made but little progress in the advancement of their fortune or their fame, I was repining at the sudden rise of many persons who are my juniors, and indeed at the unequal distribution of wealth, honour, and all other blessings of life. I was lost in this thought, when the night air came upon me and drew my mind into a far more agreeable contemplation. The heaven above me appeared in all its glories, and showed me a hemisphere of stars that made the most agreeable prospect imaginable to one who delights in the study of nature. It happened to be a freezing night, which had purified the whole body of air into a bright, transparent æther, that made every constellation visible, and at the same time gave such a particular glowing to the stars, that I thought it the richest sky I had ever seen. I could not behold a scene so wonderfully adorned and lighted up (if I may be allowed that expression), without suitable meditations on the Author of such illustrious and amazing objects.

2. As soon as I had recovered my usual temper and

serenity of soul, I retired to my lodgings with the satisfaction of having passed away a few hours in the proper employments of a reasonable creature, and promising myself that my slumbers would be sweet. I no sooner fell into them, than I dreamed a dream, or saw a vision (for I knew not which to call it) that seemed to rise out of my evening meditation.

3. I saw the azure sky diversified with the same glorious luminaries which had entertained me a little before I fell asleep. I was looking very attentively on that sign in the heavens which is called by the name of the Balance, when suddenly there appeared in it an extraordinary light, as if the sun were rising at midnight. By its increasing in breadth and lustre I soon found that it approached towards the earth; and at length I could discern something like a shadow hovering in the midst of a great glory, and this, in a little time after, I distinctly perceived to be the figure of a woman. I fancied at first it might have been the Angel or Intelligence that guided the constellation from which it descended; but upon a nearer view, I saw about her all the emblems with which the Goddess of Justice is usually described. Her countenance was unspeakably awful and majestic, but exquisitely beautiful to those whose eyes were strong enough to behold it; her smiles transported with rapture, her frowns terrified to despair. She held in her hand a mirror.

4. There streamed from it a light which distinguished itself from all the splendours that surrounded her more than a flash of lightning shines in

the midst of daylight. As she moved it in her hand, it brightened the heavens, the air, or the earth. When she had descended so low as to be seen and heard by mortals, to make the pomp of her appearance more supportable, she threw darkness and clouds about herself, that changed the light into a thousand beautiful shades and colours, and multiplied that lustre, which was before too strong and dazzling, into a variety of milder glories.

5. In the meantime the world was in an alarm, and all the inhabitants of it gathered together upon a spacious plain, so that I seemed to have all the human species before my eyes. A voice was heard from the clouds declaring the intention of this visit, which was to restore and appropriate to every one living what was his due. The fear and hope, joy and sorrow, which appeared in that great assembly after this solemn declaration, cannot be expressed. The first edict was then pronounced, "That all titles and claims to riches and estates, or to any parts of them, should be immediately vested in the rightful owner."

6. Upon this the inhabitants of the earth held up the instruments of their tenure, whether in parchment, paper, wax, or any other form of conveyance; and as the goddess moved the mirror of truth which she held in her hand, so that the light which flowed from it fell upon the multitude, they examined the several instruments by the beams of it. The rays of this mirror had the particular quality of setting fire to all forgery and falsehood. The blaze of papers, the melting of

seals, and crackling of parchments, made a very odd scene. The fire very often ran through two or three lines only, and then stopped; though I observed that the flame chiefly broke out among the interlineations and codicils. The light of the mirror, as it was turned up and down, pierced into all the dark corners and recesses of the universe, and by that means detected many writings and records which had been hidden or buried by time, chance, or design. This occasioned a wonderful revolution among the people. At the same time the spoils of extortion, fraud, and robbery, with all the fruits of bribery and corruption, were thrown together into a prodigious pile, that almost reached to the clouds, and was called the Mount of Restitution, to which all injured persons were invited, to receive what belonged to them.

7. One might see crowds of people in tattered garments come up and change clothes with others who were dressed with lace and embroidery. Several who were millionaires, or very near it, became men of moderate fortunes; and many others, who were overgrown in wealth and possessions, had no more left than what they usually spent. What moved my concern most was, to see a certain street, of the greatest credit in Europe, from one end to the other become bankrupt.

8. The next command was, for the whole body of mankind to separate themselves into their proper families. Men were no sooner settled in their right to their possessions and their progeny, than there was a third

order proclaimed, "That all posts of dignity and honour in the universe should be conferred on persons of the greatest merit, abilities, and perfection." The handsome, the strong, and the wealthy, immediately pressed forward; but not being able to bear the splendour of the mirror which played upon their faces, they immediately fell back among the crowd; but when the goddess tried the multitude by her glass, as the eagle does its young ones by the lustre of the sun, it was remarkable that every one turned away his face from it who had not distinguished himself by either virtue, knowledge, or capacity in business, whether military or civil. This select assembly was drawn up in the centre of a prodigious multitude, which was diffused on all sides, and stood observing them, as idle people gather about a regiment that are exercising their arms. They were drawn up in three bodies: in the first, were men of virtue; in the second, men of knowledge; and in the third, the men of action. It was impossible to look at the first column without a secret veneration, their aspects were so sweetened with humanity, raised with contemplation, emboldened with resolution, and adorned with the most agreeable airs, which are those that proceed from secret habits of virtue. I could not but take notice that there were many faces among them which were unknown, not only to the multitude, but even to several of their own body.

9. In the second column, consisting of the men of knowledge, there had been great disputes before they fell into the ranks, which they did not do at last



without positive command of the goddess who presided over the assembly. She had so ordered it that men of the greatest genius and strongest sense were placed at the head of the column; behind these were such as had formed their minds very much on the thoughts and writings of others. In the rear of the column were men who had more wit than sense, or more learning than understanding. All living authors of any value were ranged in one of these classes; but I must confess I was very much surprised to see a great number of editors, critics, commentators, and grammarians meet with so very bad a reception. They had formed themselves into a body, and with a great deal of arrogance demanded the first station in the column of knowledge; but the goddess, instead of complying with their request, told them to attend on the learned as servants.

10. The third column was composed of men of action, and consisted of persons in military and civil capacities. The former marched out from the rest and placed themselves in the front, at which the others shook their heads at them, but did not think fit to dispute the post with them. In order to fill up all the posts of honour, dignity, and profit, there was a draught made out of each column of men who were masters of all three qualifications in some degree, and were preferred to stations of the first rank. The second draught was made out of such as were possessed of any two of the qualifications, who were disposed of in stations of a second dignity. Those who were left,

and were endowed only with one of them, had their suitable posts. When this was over, there remained many places of trust and profit unfilled, for which there were fresh draughts made out of those among the surrounding multitude, who had any appearance of these excellencies, or were recommended by those who possessed them in reality.

11. All were surprised to see so many new faces in the most eminent dignities; and for my own part I was very well pleased to see that all my friends either kept their present posts, or were advanced to higher.

## PART II.

1. The male world were dismissed by the Goddess of Justice, and disappeared, when on a sudden the whole plain was covered with women. So charming a multitude filled my heart with unspeakable pleasure; and as the celestial light of the mirror shone upon their faces, several of them seemed rather persons that descended in the train of the goddess, than such as were brought before her for trial. The clack of tongues and confusion of voices in this new assembly were so very great that the goddess was forced to command silence several times, and with some severity, before she could make them attentive to her edicts. They were all sensible that the most important affair among womankind was then to be settled, which every one knows to be the point of place. This had raised

innumerable disputes among them, and put the whole sex into a tumult. Every one produced her claim, and pleaded her pretensions. Birth, beauty, wit, wealth, were words that rang in my ears from all parts of the plain. Some boasted of the merit of their husbands; others of their own power in governing them. Some prided themselves because they were the mothers, and others because they were the daughters, of considerable persons. There was not a single accomplishment unmentioned or unpractised.

2. The whole congregation was full of singing, dancing, tossing, ogling, squeaking, smiling, sighing, fanning, frowning, and all those irresistible arts which women put in practice to captivate the hearts of reasonable creatures. The goddess, to end this dispute, caused it to be proclaimed, "That every one should take place according as she was more or less beautiful." This declaration gave great satisfaction to the whole assembly, which immediately bridled up and appeared in all its beauties. Such as believed themselves graceful in their motion found an opportunity for falling back, advancing, or making a false step, that they might show their persons in the most becoming air. Such as had fine necks and bosoms were wonderfully anxious to look over the heads of the multitude, and observe the most distant parts of the assembly. Several clapped their hands on their foreheads, as if to help their sight to look upon the glories that surrounded the goddess, but in reality to show fine hands and arms. The ladies were yet better pleased when

they heard that, in the decision of this great controversy, each of them should be her own judge, and take her place according to her own opinion of herself when she consulted her looking-glass.

3. The goddess then let down the mirror of truth by a golden chain, which appeared larger in proportion as it descended and approached nearer to the eyes of the beholders. It was the particular quality of this looking-glass to banish all false appearances and show people what they are. The whole woman was represented without regard to the usual external features, which were made entirely conformable to their real characters. In short, the most accomplished (taking in the whole circle of female perfections) were the most beautiful, and the most defective, the most deformed. The goddess so varied the motion of the glass, and placed it in so many different lights, that each had an opportunity of seeing herself in it.

4. It is impossible to describe the rage, the pleasure, or astonishment that appeared in each face, upon its representation in the mirror; multitudes started at their own form, and would have broken the glass if they could have reached it. Many saw their blooming features wither as they looked upon them, and their self-admiration turned into a loathing and abhorrence. The lady who was thought so agreeable in her anger, and was so often praised as a woman of spirit, was frightened at her own image, and fancied she saw a Fury in the glass. The greedy mistress beheld a harpy, and the subtle jilt a sphinx.

5. I was very much troubled in my own heart to see such a destruction of fine faces, but at the same time had the pleasure of seeing several improved which I had before looked upon as the greatest masterpieces of nature. I observed that some few were so humble as to be surprised at their own charms, and that many a one who had lived in the retirement and severity of a vestal, shone forth in all the graces and attractions of a siren. I was ravished at the sight of a particular image in the mirror, which I think the most beautiful object that my eyes ever beheld. There was something more than human in her countenance; her eyes were so full of light that they seemed to beautify everything they looked upon; her face was enlivened with a florid bloom that did not so properly seem the mark of health as of immortality; her shape, her nature, and her mien were such as distinguished her even where the whole fair sex was assembled.

6. I was impatient to see the lady represented by so divine an image, and found her to be the person that stood at my right hand. This was a little old woman who in her prime had been about five foot high, though at present shrunk to about three-quarters of that measure. Her natural face was puckered up with wrinkles, and her head covered with gray hairs. I had observed all along an innocent cheerfulness in her face, which was now heightened into rapture as she beheld herself in the glass. It was an odd circumstance in my dream that I conceived so great a liking for her, that I had thoughts of talking to her

upon the subject of marriage, when on a sudden she was carried from me; for the word was now given that all who were pleased with their own images should separate and place themselves at the head of their sex.

7. This detachment was afterwards divided into three bodies, consisting of maids, wives, and widows; the wives being placed in the middle, with the maids on the right and widows on the left, though it was with difficulty that these two last bodies were hindered from falling into the centre. As this separation of those who liked their real selves had not lessened the number of the main body so considerably as it might have been wished, the goddess, after having drawn up her mirror, thought fit to make new distinctions among those who did not like the figure which they saw in it. She made several wholesome edicts which have slipped out of my mind. . . .

8. This vision lasted till my usual hour of waking, which I did with some surprise, to find myself alone, after having been engaged almost a whole night in so prodigious a multitude. ADDISON (adapted).

## Lesson XXVII.

### MATTER INDESTRUCTIBLE.

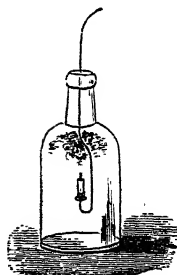
1. A COMMON tallow candle or wax taper supplies an instructive illustration of some of the changes

incident to matter. The tallow or wax, being liquefied by heat, rises between the filaments of the wick, until, coming near to the flame, it is vaporised. From a state of vapour, it very rapidly passes into the condition of gas, and as gas, it yields a continuous flame and a brilliant light. When the process of combustion is at an end, we say, in common language, "the candle is burnt out," and all that remains, visible to our senses, is—a few fragments of charred wick, which have been collected in the snuffers.

2. Under careful management, the whole of the tallow or wax may be consumed, leaving in the snuffers only a very small portion of the wick. But what has become of the wax? It has disappeared, but not one particle of it has been wasted or destroyed. So far as our eyes are concerned, certainly it is lost; but so is the ship which sails away on the sea, and yet we know that the ship still exists though we do not see it; and so the lump of sugar appears to be lost when we put it into a cup of hot tea, and yet we know that the sugar is not really lost, because the tea is made sweet.

3. A very simple experiment will show us clearly what has become of the taper. Let us burn it in a clean glass bottle with a narrow neck. Now, after it has burnt for a few minutes, we notice that the flame grows less and less, and in a short time the taper goes out. We next have to discover the reason why the taper goes out. For this purpose let us see whether the air in the bottle is now the same as it was before the candle was burnt. How can we tell this? Let us

pour some clear lime-water—made by letting a piece of fresh lime stand in water, and shaking it up, and then letting the water get clear again—first into a bottle filled with air in which no candle has burnt, and then into the one in which our taper burnt. You see the difference at once! In the first bottle the lime-water remains clear, in the second it becomes at



CANDLE IN BOTTLE.

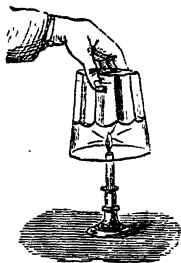
once milky. Hence we see that the air has been changed in some way by the burning of the taper. This milkiess is nothing else than chalk, and chalk is made up of lime and carbonic acid. Carbonic acid is, like common air, a colourless invisible gas, which we cannot see, but which, we find, turns the lime-water milky, and puts out a burning taper. Part of the wax has been changed by

burning into this carbonic acid gas; that is, the carbon or charcoal of the burnt wax is to be found again in this invisible gas. Some of this carbon you may notice going away unburnt as smoke or soot; and if you quickly press a sheet of white paper on to the flame so as not to burn the paper, you will see that it becomes stained with a black ring of soot or carbon.

4. But besides carbonic acid gas, there is another substance formed when the candle burns—namely, water. You may perhaps think it strange that water is formed in the hot flame. Still a simple experiment will show you that this is really the case. If water



comes off from the flame, it will be in the state of hot steam, which you cannot see, for what we commonly call steam coming out of the boiling kettle is not steam, but fine drops of water; and if you had a glass kettle, and could look inside it, you would see nothing above the boiling water, because steam is an invisible gas like carbonic acid and common air. Now, as the steam from the kettle becomes small drops of water when it cools, so the hot air coming from the burning taper, if it contains steam, must deposit the steam in the form of drops of water when it is cooled. All we need to do, to see whether steam is given off from a burning candle, is to hold a cold, dry, bright glass, such as a tumbler, over the flame of our taper. You see that the bright glass is at once dimmed, and if you look carefully, you will notice the little drops of water which bedew the inside of the glass. If we went on for some time, and if we so arranged the experiment as to keep the glass always cool, we could get a wine-glass full of water by burning a candle, and the water thus got is like all other pure and good water, except that it may perhaps taste a little of soot.



TAPER UNDER GLASS.

5. Let us now look back as to what we have learnt about our candle burning. We have learnt—

(1). That the candle soon goes out if it be burnt in a bottle of air.

(2). That a colourless invisible gas called carbonic

acid is formed in the bottle after the candle has burnt.

(3). That the carbonic acid gas comes from the carbon or soot contained in the wax.

(4). That water is also formed when the candle burns.

We therefore have learnt that the wax of the candle has not been destroyed or lost, but that it has changed its form, and has been converted into carbonic acid and water.

6. What has been said respecting a candle may be viewed as applicable, with but slight alterations, to an oil-lamp, and a wood or coal fire. In the two latter, we commonly observe the liberation of great quantities of smoke, and hence we have less difficulty in accounting for the dissipation of the particles of fuel. But in those cases a portion only of the combustible materials passes off in a visible form. A fire, whether it be for domestic or for manufacturing purposes, always implies the union of some portions of the inflammable materials with certain portions of the surrounding atmosphere, constituting new compounds, which may be collected separately and examined.

7. The changes thus briefly hinted at are only a very small part of those constantly going on around us. In the vegetable world these changes, by their rapid succession, are strikingly apparent. A few simple elements, blended in different proportions, make up the vast variety of herbs and flowers, of fruits and trees, that adorn the surface of the earth. Whilst some tender plant springs up in the morning and withers

before night, the oak of the forest resists the blasts of a hundred winters. Yet the sturdy oak, in all its grandeur, is not exempt from changes, nor could it exist without them. Its leaves periodically fall off, and, as we are accustomed to say, rot ; but this rottenness is necessary for the complete separation of the elements of which those leaves are composed, previous to their reappearance, under some new form, in connection with the mineral, vegetable, or animal creation.

8. The seed cast into the earth dies, but during the progress of its decay it protects, nourishes, and invigorates the germ of a new plant that springs forth from its ruins. In these and the greater proportion of changes with which we are familiar, air and water co-operate. The elements of which vegetables and animals are composed belong, for the most part, to that class of matter denominated aeriform or gaseous. Air and water hold a distinguished place among these elements, and are rendered alike subservient to vitality and to decomposition.

*Saturday Magazine* and PROFESSOR ROSCOE'S  
*Chemistry Primer* (adapted).

## Lesson XXVIII.

### THE VISION OF MIRZA.

1. WHEN I was at Cairo, I picked up several oriental manuscripts which I have still by me. Among others I met with one entitled, "The Visions

of Mirza," which I have read over with great pleasure. I intend to give it to the public when I have no other entertainment for them; and shall begin with the first vision, which I have translated word for word as follows:



VISION OF MIRZA.

2. "On the fifth day of the moon, which, according to the custom of my forefathers, I always kept holy, after having washed myself, and offered up my morning devotions, I ascended the high hills of Bagdad, in order to pass the rest of the day in meditation and prayer. As I was here airing myself on the tops of the mountains, I fell into a profound contemplation on the vanity of human life; and passing from one

thought to another, 'Surely,' said I, 'man is but a shadow, and life a dream.' Whilst I was thus musing, I cast my eyes towards the summit of a rock that was not far from me, where I discovered a man in the dress of a shepherd, with a musical instrument in his hand. As I looked upon him, he applied it to his lips, and began to play upon it. The sound of it was exceedingly sweet, and wrought into a variety of tunes that were inexpressibly melodious, and altogether different from anything I had ever heard. They put me in mind of those heavenly airs that are played to the departed souls of good men upon their first arrival in paradise, to wear out the impressions of their last agonies, and fit them for the pleasures of that happy place. My heart melted away in secret raptures.

3. "I had been often told that the rock before me was the haunt of a genius; and that several who had passed by it had been entertained with music; but never heard that the musician had before made himself visible. When he had raised my thoughts, by those transporting airs which he played, to taste the pleasures of his conversation, as I looked upon him like one astonished, he beckoned to me, and by the waving of his hand directed me to approach the place where he sat. I drew near with that reverence which is due to a superior nature; and as my heart was entirely subdued by the captivating strains I had heard, I fell down at his feet and wept. The genius smiled upon me with a look of compassion and affability that familiarised him to my imagination,

and at once dispelled all the fears and apprehensions with which I approached him. He lifted me from the ground, and taking me by the hand, 'Mirza,' said he, 'I have heard thee in thy soliloquies, follow me.'

4. "He then led me to the highest pinnacle of the rock and placed me on the top of it. 'Cast thy eyes eastward,' said he, 'and tell me what thou seest.'—'I see,' said I, 'a huge valley and a prodigious tide of water rolling through it.'—'The valley that thou seest,' said he, 'is the vale of misery, and the tide of water that thou seest is part of the great tide of eternity.'—'What is the reason,' said I, 'that the tide I see rises out of a thick mist at one end, and again loses itself in a thick mist at the other?'—'What thou seest,' said he, 'is that portion of eternity which is called time, measured out by the sun, and reaching from the beginning of the world to its consummation. Examine now this sea that is thus bounded with darkness at both ends, and tell me what thou discoverest in it.'—'I see a bridge standing in the midst of the tide.'—'The bridge thou seest,' said he, 'is human life; consider it attentively.' Upon a more leisurely survey of it I found that it consisted of threescore and ten entire arches, with several broken arches, which, added to those that were entire, made up the number to about a hundred.

5. "As I was counting the arches, the genius told me that this bridge consisted at first of a thousand arches; but that a great flood swept away the rest, and left the bridge in the ruinous condition I now

beheld it in. 'But tell me, further,' said he, 'what thou discoverest on it?'—'I see multitudes of people passing over it,' said I, 'and a black cloud hanging on each end of it.' As I looked more attentively, I saw several of the passengers dropping through the bridge into the great tide that flowed underneath it; and upon further examination, perceived there were innumerable trap-doors that lay concealed in the bridge, and no sooner did the passengers tread upon them than they fell through them into the tide and immediately disappeared. These hidden pitfalls were set very thickly at the entrance of the bridge, and throngs of people broke through the cloud, and many of them fell into them. They grew thinner towards the middle, but multiplied and lay closer together towards the end of the arches that were entire.

6. "There were indeed some persons, but their number was very small, who continued a kind of hobbling march on the broken arches, but they fell through one after another, being quite tired and spent with so long a walk.

7. "I passed some time in the contemplation of this wonderful structure, and the great variety of objects which it presented. My heart was filled with a deep melancholy to see several dropping unexpectedly in the midst of mirth and jollity, and catching at everything that stood by them to save themselves. Some were looking up towards the heavens in a thoughtful posture, and in the midst of a speculation stumbled and fell out of sight. Multitudes were very busy

in the pursuit of baubles that glittered in their eyes and danced before them, but often when they thought themselves within the reach of them, their footing failed and down they sank.

8. "The genius, seeing me indulge myself in this melancholy prospect, told me I had dwelt long enough upon it; 'Take thine eyes off the bridge,' said he, 'and tell me if thou seest anything thou dost not comprehend.' Upon looking up, 'What mean,' said I, 'those great flights of birds that are perpetually hovering about the bridge, and settling upon it from time to time? I see vultures, harpies, ravens, cormorants, and among many other feathered creatures several little winged boys, that perch in great numbers upon the middle arches.'—'These,' said the genius, 'are envy, avarice, superstition, despair, love, with the like cares and passions, that infect human life.'

9. "I here heaved a deep sigh: 'Alas,' said I, 'man was made in vain! How is he given away to misery and mortality! tortured in life, and swallowed up in death!' The genius, being moved with compassion towards me, bid me quit so uncomfortable a prospect. 'Look no more,' said he, 'on man in the first stage of his existence, in his setting out for eternity; but cast thine eye on that thick mist into which the tide bears the several generations of mortals that fall into it.' I directed my sight as I was ordered, and I saw the valley opening at the farther end, and spreading forth into an immense ocean, that had a huge rock of ada-



mant running through the midst of it, and dividing it into two equal parts.

10. "The clouds still rested on one half of it, insomuch that I could discover nothing in it; but the other appeared to me a vast ocean planted with innumerable islands, that were covered with fruits and flowers, and interwoven with a thousand little shining seas that ran among them. I could see persons dressed in glorious habits with garlands upon their heads, passing among the trees, lying down by the sides of the fountains, or resting on beds of flowers; and could hear a confused harmony of singing birds, falling waters, human voices, and musical instruments. Gladness grew in me upon the discovery of so delightful a scene. I wished for the wings of an eagle, that I might fly away to those happy seats; but the genius told me there was no passage to them, except through the gates of death that I saw opening every moment upon the bridge. 'The islands,' said he, 'that lie so fresh and green before thee, and with which the whole face of the ocean appears spotted as far as thou canst see, are more in number than the sands on the seashore; there are myriads of islands behind those which thou here discoverest, reaching farther than thine eye, or even thine imagination, can extend itself. These are the mansions of good men after death, who, according to the degree and kinds of virtue in which they excelled, are distributed among these several islands, which abound with pleasures of

different kinds and degrees, suitable to the relishes and perfections of those who are settled in them; every island is a paradise, accommodated to its respective inhabitants. Are not these, O Mirza, habitations worth contending for? Does life appear miserable, that gives thee opportunities of earning such a reward? Is death to be feared, that will convey thee to so happy an existence? Think not man was made in vain, who has such an eternity reserved for him.'

11. "I gazed with inexpressible pleasure on these happy islands. At length, I said, 'Show me now, I beseech thee, the secrets that lie hid under those dark clouds which cover the ocean on the other side of the rock of adamant.' The genius making me no answer, I turned about to address myself to him a second time, but I found that he had left me. I then turned again to the vision which I had been so long contemplating, but, instead of the rolling tide, the arched bridge, and the happy islands, I saw nothing but the long hollow valley of Bagdad, with oxen, sheep, and camels grazing upon the sides of it."

ADDISON (adapted).

## Lesson XXIX.

### KING ARTHUR'S DYING SPEECH.

1. AND slowly answer'd Arthur from the barge :  
"The old order changeth, yielding place to new,  
And God fulfils Himself in many ways,

Lest one good custom should corrupt the world.  
Comfort thyself: what comfort is in me?  
I have lived my life, and that which I have done  
May He within Himself make pure! but thou,  
If thou shouldst never see my face again,  
Pray for my soul.

2. "More things are wrought by prayer  
Than this world dreams of. Wherefore, let thy voice  
Rise like a fountain for me night and day.  
For what are men better than sheep or goats  
That nourish a blind life within the brain,  
If, knowing God, they lift not hands of prayer  
Both for themselves and those who call them friend?  
For so the whole round earth is every way  
Bound by gold chains about the feet of God."

LORD TENNYSON'S *Passing of Arthur*.

## Lesson XXX.

### PROVERBS ON THRIFT.

1. THE taxes on life are indeed very heavy; and if those laid on by the government were the only ones we had to pay, we might more easily discharge them; but we have many others, and much more grievous to some of us. We are taxed twice as much by our idleness, three times as much by our pride, and four times as much by our folly; and from these taxes the com-

missioners cannot ease or deliver us by allowing an abatement. However, let us hearken to good advice, and something may be done for us. God helps them that help themselves. It would be thought a hard government that taxed people one-tenth part of their time to be employed in its service; but idleness taxes many of us much more; sloth, by bringing on diseases, absolutely shortens life. Sloth, like rust, consumes faster than labour wears, while the used key is always bright. Dost thou love life? Then do not squander time, for that is the stuff life is made of. How much more time than is necessary do we spend in sleep; forgetting that the sleeping fox catches no poultry, and that there will be sleeping enough in the grave! If time be of all things the most precious, wasting time must be the greatest prodigality. Lost time is never found again; and what we call time enough always proves little enough.

2. Let us then be up and be doing, and doing to the purpose, so by diligence shall we do more with less perplexity. Sloth makes all things difficult, but industry all easy, and he that riseth late, must trot all day, and shall scarce overtake his business at night; while laziness travels so slowly that poverty soon overtakes him. Drive thy business, let not that drive thee; and early to bed, and early to rise, makes a man healthy, wealthy, and wise. So what signifies wishing and hoping for better times? We may make these times better, if we bestir ourselves. Industry need not wish, and he that lives upon hope will die fasting. There

are no gains without pains ; then help hands for I have no lands. He that hath a trade hath an estate, and he that hath a calling, hath an office of profit and honour, but then trade must be worked at and the calling well followed, or neither the estate nor the office will enable us to pay our taxes. If we are industrious, we shall never starve ; for at the working-man's house, hunger looks in but dares not to enter. Nor will the bailiff or the constable enter, for industry pays debts, while despair increaseth them. What though you have found no treasures, nor has any rich relation left a legacy ? Diligence is the mother of good luck, and God gives all things to industry. Then plough deep, while sluggards sleep, and you shall have corn to sell and to keep. Work while it is called to-day, for you know not how much you may be hindered to-morrow. One to-day is worth two to-morrows. Never leave that till to-morrow which you can do to-day. If you were a servant, would you not be ashamed that a good master should catch you idle ? Are you then your own master ? Be ashamed to catch yourself idle, when there is so much to be done for yourself, your family, your country, and your king. Remember that the cat in gloves catches no mice, as poor Richard says. It is true there is much to be done, and, perhaps, you are weak-handed ; but stick to it steadily, and you will see great effects ; for constant dropping wears away stones, and by diligence and patience the mouse ate in two the cable ; and the little strokes fell great oaks. Employ thy time well, if thou meanest to gain leisure ; and

since thou art not sure of a minute, throw not away an hour. Leisure is time for doing something useful ; this leisure the diligent man will obtain, but the lazy man never ; for, a life of leisure and a life of laziness are two things. Fly pleasures and they will follow you.

BENJAMIN FRANKLIN.

## Lesson XXXI.

### GOD'S HANDIWORK.

1. IF a man had given you a few acres of land, you would say that you had received a benefit at his hands ; and you deny that the immeasurable extent of the whole earth is not a benefit ? If a man gave you money, and filled your coffer, would you term it a benefit ? And think you it no favour that God has hidden so many metals in this earth, spread so many rivers on the sands, which discover ingots of massy gold, silver, brass, and iron, which He has hidden everywhere ; that He has given you means and knowledge to find it out by setting marks of His covert riches upon the surface of the earth ?

2. If a man gave you a house enriched with marble pillars ; if its roof were resplendent, and painted with gold and goodly colours, would you not highly esteem this present of his ? God has built you a great palace, the foundations of which are everlasting, and in which you see not merely little pieces smaller than the chisel

itself by which they were carved, but entire masses of precious stone, all fastened and fashioned after a different manner, the least piece of which makes you wonder at its beauty; its roof shines in one way by day and in another by night.

3. Whence have you this breath which you draw? Whence comes this light by which you order the actions of your life? Whence comes your blood, in the motion and flowing of which your natural heat is maintained? Whence come these meats, which, by their delicate tastes, invite you to eat? Whence come these things which awaken your pleasures and delight you when you are wearied? Whence come quiet and sleep? It is God who has not only permitted us to feed a small number of herds, but filled the whole world with great troops of cattle; that nourishes the beasts which wander here and there; that gives them new pastures in summer-time after they have eaten up their winter provision; who has not only taught us to play upon a reed, and to tune it and to sing to it delightfully, but also has invented so many varieties of voices and so many sounds to yield sundry tunes, some by force of our own breath, and others by borrowed and external air. For you cannot call these things which we have invented, ours, any more than you can call it our own doing that we grow. First, we lose our milk-teeth, then we pass into manhood, which after our young and springing years makes us become more strong and perfect. Finally, we come to the last period, which makes an end of our life. The seeds of all ages and all

science are hidden in us from our birth, and that great workman, God, produces out of the hidden all our faculties.

SENECA.

## Lesson XXXII.

### SOMEBODY'S DARLING.

1. INTO a ward of the whitewashed halls,  
Where the dead and the dying lay,  
Wounded by bayonets, shells, and balls,  
Somebody's darling was borne one day.
2. Somebody's darling, so young and brave,  
Wearing yet on his pale, sweet face,  
Soon to be hid in the dust of the grave,  
The lingering light of his boyhood's grace.
3. Matted and damp are the curls of gold,  
Kissing the snow of that fair young brow ;  
Pale are the lips of delicate mould—  
Somebody's darling is dying now.
4. Back from his beautiful, blue-veined brow,  
Brush all the wandering waves of gold ;  
Cross his hands on his bosom now ;  
Somebody's darling is still and cold.
5. Kiss him once for somebody's sake,  
Murmur a prayer, soft and low ;  
One bright curl from his fair locks take ;  
They were somebody's pride, you know.



6. Somebody's hand has rested there ;  
Was it a mother's soft and white ?  
And have the lips of a sister fair  
Been baptized in the waves of light ?
7. God knows best ! he was somebody's love :  
Somebody's heart enshrined him there ;  
Somebody wafted his name above,  
Night and morn, on the wings of prayer.
8. Somebody wept when he marched away,  
Looking so handsome, brave, and grand ;  
Somebody's kiss on his forehead lay ;  
Somebody clung to his parting hand.
9. Somebody's watching and waiting for him,  
Yearning to hold him again to her heart ;  
And there he lies with his blue eyes dim,  
And the smiling, childlike lips apart.
10. Tenderly bury the fair young dead,  
Pausing to drop on his grave a tear ;  
Carve on the wooden slab at his head,  
"Somebody's darling slumbers here."

LOUISA ALCOTT.

## Lesson XXXIII.

### THE PLANETS AND OTHER HEAVENLY BODIES.

1. It is not for us to say whether inspiration revealed to the Psalmist the wonders of modern astronomy. But even though the mind be a perfect stranger to the science of these enlightened times, the heavens present a great and an elevating spectacle,—an immense concave reposing upon the circular boundary of the world, and the innumerable lights which are suspended from on high, moving with solemn regularity along its surface. It seems to have been at night that the piety of the Psalmist was awakened by this contemplation, when the moon and the stars were visible, and not when the sun had risen in his strength, and thrown a splendour around him, which bore down and eclipsed all the lesser glories of the firmament. And there is much in the scenery of a nocturnal sky to lift the soul to pious contemplation. The moon and these stars, what are they? They are detached from the world, and they lift us above it. We feel withdrawn from the earth, and rise in lofty abstraction from this little theatre of human passions and human anxieties. The mind abandons itself to reverie, and is transferred in the ecstasy of its thoughts to distant and unexplored regions. It sees nature in the simplicity of her great

elements, and it sees the God of nature invested with the high attributes of wisdom and majesty.

2. But what can these lights be? The curiosity of the human mind is insatiable; and the mechanism of these wonderful heavens has, in all ages, been its subject and its employment. It has been reserved for these latter times to resolve this great and interesting question. The sublimest powers of philosophy have been called to the exercise, and astronomy may now be looked upon as the most certain and best established of the sciences.

3. We all know that every visible object appears less in magnitude as it recedes from the eye. The lofty vessel as it retires from the coast shrinks into littleness, and at last appears in the form of a small speck on the verge of the horizon. The eagle with its expanded wings is a noble object; but when it takes its flight into the upper regions of the air, it becomes less to the eye, and is seen like a dark spot upon the vault of heaven. The same is true of all magnitude. The heavenly bodies appear small to the eye of an inhabitant of this earth, only from the immensity of their distance. When we talk of hundreds of millions of miles, it is not to be listened to as incredible. For remember that we are talking of those bodies which are scattered over the immensity of space, and that space knows no termination. The conception is great and difficult, but the truth is unquestionable. By a process of measurement which it is unnecessary at present to explain, we have ascertained, first, the

distance, and then the magnitude of some of those bodies which roll in the firmament; that the sun, which presents itself to the eye under so diminutive a form, is really a globe, exceeding, by many thousands of times, the dimensions of the earth which we inhabit; that the moon itself has the magnitude of a world; and that even a few of those stars, which appear like so many lucid points to the unassisted eye of the observer, expand into large circles upon the application of the telescope, and are some of them much larger than the ball which we tread upon, and to which we proudly apply the denomination of the universe.

4. Now, why should we think that the great Architect of nature, supreme in wisdom as He is in power, would call these stately mansions into existence, and leave them unoccupied? When we cast our eye over the broad sea, and look at the country on the other side, we see nothing but the blue land stretching obscurely over the distant horizon. We are too far away to perceive the richness of its scenery, or to hear the sound of its population. Why not extend this principle to the still more distant parts of the universe? What though, from this remote point of observation, we can see nothing but the naked roundness of yon planetary orbs? Are we therefore to say that they are so many vast and unpeopled solitudes; that desolation reigns in every part of the universe but ours; that the whole energy of the divine attributes is expended on one insignificant corner of these mighty works; and that to this earth alone belongs the bloom

of vegetation, or the blessedness of life, or the dignity of rational and immortal existence? CHALMERS.

## Lesson XXXIV.

### TEACHING FROM THE STARS.

1. STARS, that on your wondrous way  
Travel through the evening sky,  
Is there nothing you can say  
To such a little child as I?  
Tell me, for I long to know,  
Who has made you sparkle so?
2. Yes, methinks I hear you say,  
"Child of mortal race attend;  
While we run our wondrous way,  
Listen; we would be your friend;  
Teaching you that name divine,  
By whose mighty word we shine.
3. "Child, as truly as we roll  
Through the dark and distant sky,  
You have an immortal soul,  
Born to live when we shall die.  
Suns and planets pass away:  
Spirits never can decay.
4. "When some thousand years at most,  
All their little time have spent,

One by one our sparkling host,  
Shall forsake the firmament.  
We shall from our glory fall ;  
You must live beyond us all.

5. "Yes, and God, who bade us roll,  
God, who hung us in the sky,  
Stoops to watch an infant's soul  
With a condescending eye ;  
And esteems it dearer far,  
More in value than a star !
6. "Oh, then, while your breath is given,  
Let it rise in fervent prayer ;  
And beseech the God of heaven  
To receive your spirit there,  
Like a living star to blaze,  
Ever to your Maker's praise."

JANE TAYLOR.

## Lesson XXXV.

### DISCIPLINE.

1. PERHAPS there have never been occasions when the habit of instantaneous obedience to the voice of duty has produced more touching instances of forbearance and unselfishness than in the confusion and despair of a shipwreck.

2. In British ships of war, unshrinking obedience,

heeding nothing but the one matter in hand, is the rule. "As a landsman," says Colonel Fisher, an engineer-officer, who was on board the *Plover* gun-boat in the hottest fire on the Peiho river, "I was much struck with the coolness with which the navigation of the vessel was attended to; the man in the chains cries the soundings, the master gives his orders to the man at the helm and the engineers below; the helmsman has no eyes or ears but for the master's directions and signals. . . . All seem intent on what is their duty at the time being, and utterly unmindful of the struggle raging round them." And this when not only were they being shot down every moment, but when each comparatively harmless ball rocked the gun-boat, sent splinters flying, or brought the yards down upon their heads. Where such conduct is regarded as a mere matter of course, from the gray-headed admiral down to the cadet and the cabin-boy, no wonder that multitudes of deeds have been done, glorious because they placed duty far above self, and proved that Nelson's signal is indeed true to the strongest instinct of the English sailor.

3. The only difficulty is to choose among the instances of patient obedience on record; and how many more are there, unknown to all but to Him who treasures up the record, until the day when the sea shall give up her dead! Let us cast a glance at the *Atalante*, bewildered in a fog upon the coast of Nova Scotia, and deceived by the signal-guns of another ship in distress, till she struck upon the formidable reefs, known by

the name of the Sisters Rocks, off Sambro Island. The wreck was complete and hopeless, and number of men scrambled at once into the pinnace; but the captain, seeing that she could never float, so loaded, ordered twenty of them out, and was implicitly obeyed, so entirely without a murmur, that as the men hung clinging to the gunwale of the ship, they drowned the crashing of the falling masts with their cheers.

4. As soon as the pinnace was lightened, she floated off, but immediately turned bottom upwards. Still the crew never lost their self-possession for one moment, but succeeded in righting her, and resuming their places, without the loss of a man. They then waited beyond the dash of the breakers on the reef for Captain Hickey and their companions, who were still clinging to the remains of the ship. There were two other boats, but too small to hold the whole number, and an attempt was made to construct a raft, but the beating of the waves rendered this impossible, so the men already in the pinnace were directed to lie down in the bottom, and pack themselves like herrings in a barrel, while the lesser boats returned through the surf to pick off the rest—a most difficult matter, and indeed some had to be dragged off on ropes, and others to swim, but not one was lost. The captain was of course the last man to quit the wreck, though several of the officers were most unwilling to precede him even for a moment, and by the time he reached the boat, the last timbers had almost entirely disappeared, amid the loud cheers of the brave-hearted crew.



5. Nothing was saved but the admiral's despatches, which the captain had secured at the first moment, and the chronometer. This last was the special charge of the captain's clerk, who had been directed always to hold it in his hand when the guns were fired, or the ship underwent any shock, so as to prevent the works from being injured. On the first alarm he had caught up the chronometer and run on deck, but being unable to swim, was forced to cling to a mast. When the ship fell over, and the mast became nearly horizontal, he crawled out to the mast-top, and sat there till the spar gave way and plunged him into the waves, whence he was dragged into one of the boats, half-drowned, but grasping tight his precious trust. A poor merry negro, who held fast to his fiddle to the last moment, as he clung to the rigging, was obliged to let his instrument go, amid the laughter and fun of his messmates, who seem to have found food for merriment in every occurrence. No one had a full suit of clothes but an old quarter-master, named Samuel Shanks, who had comported himself throughout as composedly as if shipwrecks befell him every day, and did not even take off his hat, except for a last cheer to the *Atalante* as she sank. He recollected that he had a small compass seal hanging to his watch, and this being handed to the captain in his gig, and placed on the top of the chronometer, it proved steady enough to steer by, as the three boats crept carefully along in the dense fog. They landed, after a few hours, on the coast, about twenty miles

from Halifax, at a fishing station, where they were warmed and fed.

6. Thence the captain took the most exhausted and least clothed of the party in the boats to Halifax, leaving the others to march through the half-cleared country. Before night the whole ship's company assembled, without one man missing, in as complete order as if nothing had happened.

7. Here perfect discipline had proved the means of safety, and hope had never failed for a moment; but we have still fresh in our memories an occasion where such forbearing obedience led to a willing self-sacrifice, when safety might have been possible to the strong at the expense of certain destruction to the weak.

8. The *Birkenhead*, a war-steamer used as a transport, was on her way to Algoa Bay with about 630 persons on board, 132 being her own crew, the rest being detachments from the 12th, 74th, and 91st Regiments, and the wives and children of the soldiers. In the dead of the night, between the 25th and 28th of February, the vessel struck on a reef of sunken rocks on the African coast, and from the rapidity with which she was moving, and the violence of the waves, became rapidly a hopeless wreck. On the shock, the whole of the men and officers hurried on deck, and the commanding officer, Lieutenant-Colonel Seton, calling the other officers about him, impressed on them the necessity of preserving order and silence among the men, and placed them at the disposal of the commander of the vessel.

9. Sixty were placed at the pumps, others were set to lower the boats, and others to throw the poor horses overboard, so as to lighten the ship, while the rest were sent to the poop to ease the forepart of the ship. Every one did as directed, and not a murmur nor cry was heard. They were as steady as if on parade, as ready as though embarking in a British harbour.

10. The largest boat was unhappily too much encumbered to be got at quickly enough, but the cutter was filled with the women and children, and pushed off, as did two other small boats. The other two large ones were, one capsized, the other stove in by the fall of the funnel, which took place immediately after the cutter was clear of the ship, only twelve or fifteen minutes after the ship had struck. At the same time the whole vessel broke in two parts, crosswise, and the stern part began to sink and fill with water. The commander called out, "All those that can swim jump overboard and swim for the boats."

11. But Colonel Seton and the officers with him besought their men to forbear, showing them that if they did so, the boats with the women must be swamped. And they stood still. Not more than three made the attempt. Officers and men alike waited to face almost certain death rather than endanger the women and children. Young soldiers, mostly but a short time in the service, were as patiently resolute as their elders. In a few moments the whole of these brave men were washed into the sea, some sinking, some swimming, some clinging to spars. The boats picked up as many

as was possible without overloading them, and then made for the shore, which was only two miles off, hoping to land these and return for more, but the surf ran so high that landing was impossible, and after seeking till daylight for a safe landing-place, they were at last picked up by a schooner, which then made for the wreck, where thirty or forty were still hanging to the masts in a dreadful state of exhaustion.

12. A few, both of men and horses, had succeeded in swimming to the shore, but some were devoured by the sharks on the way, and out of the whole number in the ship, only 192 were saved. But those who were lost, both sailors and soldiers, have left behind them a memory of calm, self-denying courage as heroic as ever was shown on battlefield.

## Lesson XXXVI.

### YE MARINERS OF ENGLAND.

1. YE mariners of England,  
That guard our native seas ;  
Whose flag has braved a thousand years,  
The battle and the breeze !  
Your glorious standard launch again,  
To match another foe !  
And sweep through the deep,  
While the stormy winds do blow ;

While the battle rages loud and long,  
And the stormy winds do blow.

2. The spirit of your fathers

Shall start from every wave !—  
For the deck it was their field of fame,  
And ocean was their grave :  
Where Blake and mighty Nelson fell,  
Your manly hearts shall glow  
As ye sweep through the deep,  
While the stormy winds do blow ;  
While the battle rages loud and long,  
And the stormy winds do blow.

3. Britannia needs no bulwarks,

No towers along the steep ;  
Her march is o'er the mountain waves,  
Her home is on the deep.  
With thunders from her native oak,  
She quells the floods below,  
As they roar on the shore,  
When the stormy winds do blow ;  
When the battle rages loud and long,  
And the stormy winds do blow.

4. The meteor flag of England

Shall yet terrific burn ;  
Till danger's troubled night depart,  
And the star of peace return.  
Then, then, ye ocean warriors !  
Our song and feast shall flow

To the fame of your name,  
When the storm has ceased to blow :  
When the fiery fight is heard no more,  
And the storm has ceased to blow.  
T. CAMPBELL.

## Lesson XXXVII.

### THE STORY OF THE "REVENGE."

1. WE shall close our account of England's forgotten worthies amidst the roar of cannon and the wrath and rage of battle. Hume, who alludes to the engagement which we are going to describe, speaks of it in a tone which shows that he looked at it as something portentous and prodigious; as a thing to wonder at—but scarcely as deserving the admiration which we pay to actions properly within the scope of humanity—and as if the energy which was displayed in it was like the unnatural strength of madness. He does not say this, but he appears to feel it; and he scarcely would have felt it if he had cared more deeply to saturate himself with the temper of the age of which he was writing. At the time, all England and all the world rang with the story. It struck a deeper terror, though it was but the action of a single ship, into the hearts of the Spanish people; it dealt a more deadly blow upon their fame and moral strength than the

destruction of the Armada itself; and in the direct results which arose from it, it was scarcely less disastrous to them. Hardly, as it seems to us, if the most glorious actions which are set like jewels in the history of mankind are weighed one against the other in the balance,—hardly will those 300 Spartans who in the summer morning sat "combing their long hair for death" in the passes of Thermopylæ, have earned a more lofty estimate for themselves than this one crew of modern Englishmen.

2. In August 1591 Lord Thomas Howard, with six English line-of-battle ships, six victuallers, and two or three pinnaces, was lying at anchor under the Island of Flores. Light in ballast and short of water, with half his men disabled by sickness, Howard was unable to pursue the aggressive purpose on which he had been sent out. Several of the ships' crews were on shore; the ships themselves "all pestered and rom-maging," with everything out of order. In this condition they were surprised by a Spanish fleet consisting of 53 men-of-war. Eleven out of the twelve English ships obeyed the signal of the admiral to cut or weigh their anchors and escape as they might. The twelfth, the *Revenge*, was unable for the moment to follow. Of her crew of 190, ninety were sick on shore, and, from the position of the ship, there was some delay and difficulty in getting them on board.

3. The *Revenge* was commanded by Sir Richard Grenville, of Bideford, a man well known in the Spanish seas, and the terror of the Spanish sailors; so fierce

he was said to be, that mythic stories passed from lip to lip about him, and, like Earl Talbot or *Cœur-de-Lion*, the nurses at the Azores frightened children with the sound of his name. "He was of great revenues, of his own inheritance," they said; "but of unquiet mind, and greatly affected to wars;" and from his uncontrollable propensities for blood-eating, he had volunteered his services to the Queen. Such Grenville was to the Spaniard. To the English he was a goodly and gallant gentleman, who had never turned his back upon an enemy, and was remarkable in that remarkable time for his constancy and daring. In this surprise at Flores he was in no haste to fly. He first saw all his sick on board and stowed away on the ballast, and then, with no more than 100 men left him to fight and work the ship, he deliberately weighed, uncertain, as it seemed at first, what he intended to do. The Spanish fleet were by this time on his weather-bow, and he was persuaded (we here take his cousin Raleigh's beautiful narrative, and follow it in Raleigh's words) "to cut his mainsail and cast about, and trust to the sailing of the ship."

4. "But Sir Richard utterly refused to turn from the enemy, alleging that he would rather choose to die than to dishonour himself, his country, and Her Majesty's ship, persuading his company that he would pass through their two squadrons in spite of them, and this he did through divers of the foremost, who, as the mariners term it, sprang their luff, and fell under



the lee of the *Revenge*. But the other course had been the better, and might right well have been answered in so great an impossibility of prevailing; notwithstanding, out of the greatness of his mind, he could not be persuaded."

5. The wind was light; the *San Philip*, "a huge ship" of 1500 tons, came up to windward of him, and taking the wind out of his sails ran aboard him.

6. "After the *Revenge* was entangled with the *San Philip*, four others boarded her. The fight thus beginning at three o'clock in the afternoon continued very terrible all that evening. But the great *San Philip*, having received a volley from the *Revenge*, shifted herself with all diligence from her sides. The Spanish ships were filled with soldiers, in some 200, besides the mariners, in some 500, in others 800. In ours there were none at all, besides the mariners, but the servants of the commander and some few volunteer gentlemen only. After many interchanged volleys of great and small shot, the Spaniards wished to enter the *Revenge*, and made divers attempts, hoping to force her by the multitude of their armed soldiers and musketeers; but were still repulsed again and again, and at all times beaten back into their own ship or into the sea. In the beginning of the fight the *George Noble*, of London, having received some shot through her, fell under the lee of the *Revenge* and asked Sir Richard what he would command him; but, as the *George Noble* was one of the victuallers, and of small

force, Sir Richard bade him save himself and leave him to his fortune."

7. This last was a little touch of gallantry, which we should be glad to remember with the honour due to the brave English sailor who commanded the *George Noble*; but his name has passed away. All that August night the fight continued, the stars rolling over in their sad majesty, but unseen through the sulphurous clouds which hung over the scene. Ship after ship of the Spaniards came on upon the *Revenge*, "so that never less than two mighty galleons were at her side and aboard her," washing up like waves upon a rock, and falling foiled and shattered back amidst the roar of the artillery. Before morning, fifteen Spanish ships had assailed her, and all in vain; some had been sunk at her side; and the rest, "so little approving of their entertainment, that at break of day they were far more willing to hearken to a truce than hastily to make more assaults or entries."—"But as the day increased," says Raleigh, "so our men decreased; and as the light grew more and more, so much the more grew our discomfort, for none appeared in sight but enemies, save one small ship called the *Pilgrim*, commanded by Jacob Whiddon, who hovered all night to see the success, but in the morning was hunted like a hare among many ravenous hounds,—but escaped."

8. All the powder in the *Revenge* was now spent, all her pikes were broken, forty out of her 100 men killed, and a great number of the rest wounded. Sir Richard, though badly hurt early in the battle, never forsook

the deck till an hour before midnight; and was then shot through the body while his wounds were being dressed, and again in the head. His surgeon was killed while attending on him; the masts were lying over the side, the rigging cut or broken, the upper works all shot in pieces, and the ship herself, unable to move, was settling slowly in the sea; the vast fleet of Spaniards lying round her in a ring, like dogs round a dying lion, and wary of approaching him in his last agony. Sir Richard, seeing that it was past hope, having fought for fifteen hours, and "having by estimation 800 shot of great artillery through him," "commanded the master gunner, whom he knew to be a most resolute man, to split and sink the ship, that thereby nothing might remain of glory or victory to the Spaniards; since in so many hours they were not able to take her, having had above fifteen hours' time, above 10,000 men, and fifty-three men-of-war to do it; and he persuaded the company, or as many as he could induce, to yield themselves unto God, and to the mercy of none else; but as they had, like valiant resolute men, repulsed so many enemies, they should not now diminish the honour of the nation, by prolonging their own lives for a few hours or a few days."

9. The gunner and a few others consented. But such preternatural valour was more than could be expected of ordinary seamen. They had dared do all which did become men, and they were not more than men. Two Spanish ships had gone down, above 1500 of their

crews were killed, and the Spanish admiral could not induce any one of the rest of his fleet to board the *Revenge* again, "doubting lest Sir Richard would have blown up himself and them, knowing his dangerous disposition." Sir Richard lying disabled below, the captain, "finding the Spaniards as ready to entertain a compromise as they could be to offer it," gained over the majority of the surviving company, and the remainder then drawing back from the master gunner, they all, without further consulting their dying commander, surrendered on honourable terms.

10. If unequal to the English in action, the Spaniards were at least as courteous in victory. It is due to them to say, that the conditions were faithfully observed; and Alonzo de Bacon, the Spanish admiral, sent his boat to bring Sir Richard on board his own vessel.

11. Sir Richard, whose life was fast ebbing away, replied that "he might do with his body what he liked, for he esteemed it not," and as he was carried out of the ship he swooned, and reviving again, desired the company to pray for him.

12. The admiral used him with all humanity, commending his valour and worthiness. The officers of the fleet, too, John Higgins tells us, crowded round to look at him.

13. "In a few hours Sir Richard, feeling his end approaching, but showing no sign of faintness, spoke these words in Spanish: 'Here die I, Richard Grenville, with a joyful and quiet mind, for I have ended my

life as a true soldier ought to do that has fought for his country, queen, religion, and honour. My soul most joyfully departs out of this body, and shall always leave behind it an everlasting fame of a valiant and true soldier who has done his duty as he was bound to do.' Then he gave up the ghost with great and stout courage, and no man could perceive any sign of heaviness in him."

14. Such was the fight at Flores in that August of 1591, without its equal in such of the annals of mankind as the thing which we call history has preserved to us. Nor did the matter end without a sequel awful as itself. Sea-battles have been often followed by storms, and without a miracle; but with a miracle, as the Spaniards and the English alike believed, or without one, as we moderns would prefer believing, "there ensued on this action a tempest so terrible that the like was never seen or heard before." A fleet of merchantmen joined the Armada immediately after the battle, and of these 140, only 32 ever saw Spanish harbour. The rest foundered, or were lost on the Azores.

J. A. FROUDE (adapted).

**Lesson XXXVIII.****THE "REVENGE."****A BALLAD OF THE FLEET.****1.**

AT Flores in the Azores Sir Richard Grenville lay,  
And a pinnace, like a flutter'd bird, came flying from  
far away :  
"Spanish ships of war at sea ! we have sighted fifty-  
three !"  
Then sware Lord Thomas Howard : "'Fore God I am  
no coward ;  
But I cannot meet them here, for my ships are out of  
gear,  
And the half my men are sick. I must fly, but follow  
quick.  
We are six ships of the line ; can we fight with fifty-  
three ?"

**2.**

Then spake Sir Richard Grenville : "I know you are  
no coward ;  
You fly them for a moment to fight with them again.  
But I've ninety men and more that are lying sick  
ashore.  
I should count myself the coward if I left them, my  
Lord Howard,  
To these Inquisition dogs and the devildoms of Spain."

## 3.

So Lord Howard past away with five ships of war  
that day,  
Till he melted like a cloud in the silent summer heaven;  
But Sir Richard bore in hand all his sick men from the  
land  
Very carefully and slow,  
Men of Bideford in Devon,  
And we laid them on the ballast down below;  
For we brought them all aboard,  
And they blest him in their pain, that they were not  
left to Spain,  
To the thumbscrew and the stake, for the glory of the  
Lord.

## 4.

He had only a hundred seamen to work the ship and  
to fight,  
And he sailed away from Flores till the Spaniard came  
in sight,  
With his huge sea-castles heaving upon the weather bow.  
"Shall we fight or shall we fly?  
Good Sir Richard, tell us now,  
For to fight is but to die!  
There'll be little of us left by the time this sun be set."  
And Sir Richard said again: "We be all good English  
men.  
Let us bang these dogs of Seville, the children of the devil,  
For I never turn'd my back upon Don or devil yet."

## 5.

Sir Richard spoke and he laugh'd, and we roar'd a  
hurrah, and so  
The little *Revenge* ran on sheer into the heart of the  
foe,  
With her hundred fighters on deck, and her ninety  
sick below ;  
For half of their fleet to the right and half to the left  
were seen,  
And the little *Revenge* ran on thro' the long sea-lane  
between.

## 6.

Thousands of their soldiers look'd down from their  
decks and laugh'd,  
Thousands of their seamen made mock at the mad little  
craft  
Running on and on, till delay'd  
By their mountain-like *San Philip* that, of fifteen  
hundred tons,  
And up-shadowing high above us with her yawning  
tiers of guns,  
Took the breath from our sails, and we stay'd.

## 7.

And while now the great *San Philip* hung above us  
like a cloud  
Whence the thunderbolt will fall



Long and loud,  
Four galleons drew away  
From the Spanish fleet that day,  
And two upon the larboard and two upon the starboard  
lay,  
And the battle-thunder broke from them all.

## 8.

But anon the great *San Philip*, she bethought herself  
and went  
Having that within her womb that had left her ill  
content;  
And the rest they came aboard us, and they fought us  
hand to hand,  
For a dozen times they came with their pikes and  
musqueteers,  
And a dozen times we shook 'em off as a dog that  
shakes his ears  
When he leaps from the water to the land.

## 9.

And the sun went down, and the stars came out far  
over the summer sea,  
But never a moment ceased the fight of the one and  
the fifty-three.  
Ship after ship, the whole night long, their high-built  
galleons came,  
Ship after ship, the whole night long, with her battle-  
thunder and flame;

Ship after ship, the whole night long, drew back with  
her dead and her shame.  
For some were sunk and many were shatter'd, and so  
could fight us no more—  
God of battles, was ever a battle like this in the world  
before ?

## 10.

For he said "Fight on ! fight on !"  
Tho' his vessel was all but a wreck ;  
And it chanced that, when half of the short summer  
night was gone,  
With a grisly wound to be drest he had left the deck,  
But a bullet struck him that was dressing it suddenly  
dead,  
And himself he was wounded again in the side and the  
head,  
And he said "Fight on ! fight on !"

## 11.

And the night went down, and the sun smiled out far  
over the summer sea,  
And the Spanish fleet with broken sides lay round us  
all in a ring ;  
But they dared not touch us again, for they fear'd that  
we still could sting,  
So they watch'd what the end would be.  
And we had not fought them in vain,  
But in perilous plight were we,

Seeing forty of our poor hundred were slain,  
And half of the rest of us maim'd for life  
In the crash of the cannonades and the desperate strife;  
And the sick men down in the hold were most of them  
    stark and cold,  
And the pikes were all broken or bent, and the powder  
    was all of it spent;  
And the masts and the rigging were lying over the side;  
But Sir Richard cried in his English pride,  
"We have fought such a fight for a day and a night  
As may never be fought again!  
We have won great glory, my men!  
And a day less or more  
At sea or ashore,  
We die—does it matter when?  
Sink me the ship, Master Gunner—sink her, split her  
    in twain!  
Fall into the hands of God, not into the hands of  
Spain!"

## 12.

And the gunner said "Ay, ay," but the seamen made  
    reply:  
"We have children, we have wives,  
And the Lord hath spared our lives.  
We will make the Spaniard promise, if we yield, to let  
    us go;  
We shall live to fight again and to strike another blow."  
And the lion there lay dying, and they yielded to the  
    foe.

## 13.

And the stately Spanish men to their flagship bore him  
then,  
Where they laid him by the mast, old Sir Richard  
caught at last,  
And they praised him to his face with their courtly  
foreign grace ;  
But he rose upon their decks, and he cried :  
“ I have fought for Queen and Faith like a valiant man  
and true ;  
I have only done my duty as a man is bound to do :  
With a joyful spirit I Sir Richard Grenville die ! ”  
And he fell upon their decks, and he died.

## 14.

And they stared at the dead that had been so valiant  
and true,  
And had holden the power and glory of Spain so cheap  
That he dared her with one little ship and his English  
few ;  
Was he devil or man ? He was devil for aught they  
knew,  
But they sank his body with honour down into the  
deep,  
And they mann'd the *Revenge* with a swarthier alien  
crew,  
And away she sail'd with her loss and long'd for her  
own ;

When a wind from the lands they had ruin'd awoke  
from sleep,  
And the water began to heave and the weather to moan,  
And or ever that evening ended a great gale blew,  
And a wave like the wave that is raised by an earth-  
quake grew,  
Till it smote on their hulls and their sails and their  
masts and their flags,  
And the whole sea plunged and fell on the shot-  
shatter'd navy of Spain,  
And the little *Revenge* herself went down by the island  
crags  
To be lost evermore in the main.

LORD TENNYSON.

## Lesson XXXIX.

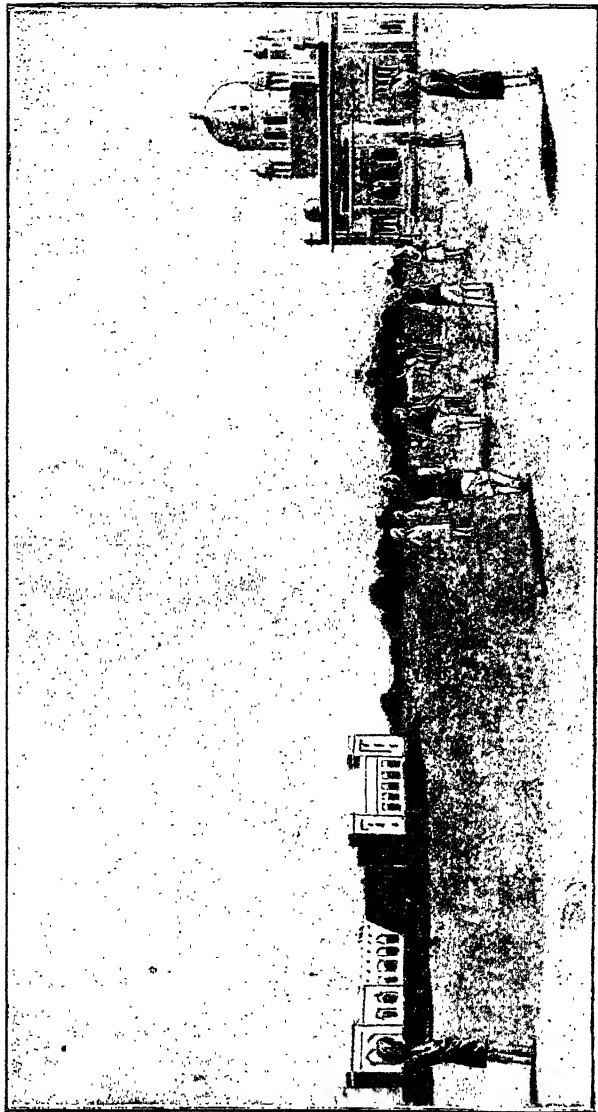
### PLAYING CRICKET.

1. You are getting near the end of this book, and I hope you are getting near some holidays also. In the holidays some of you will probably be playing cricket. Now I want you to remember that in cricket, as in everything else, there is a right way of playing and there is a wrong way.

2. English people, old and young, dearly love this national game of cricket. It has been played for so many years in Great Britain that nearly every possible way of indulging in the game has been tried. Never-

theless there are both written and unwritten laws of cricket that are looked upon as binding by all English boys or men who care for sound enjoyment, composed of plenty of exercise and fairplay. You will see in the accompanying picture two college "elevens" playing a match. One eleven belongs to a "Chief's College," the other belongs to the "Government College," Lahore. These elevens often play together, and always exhibit fairness and friendliness in their games. On the whole, the "fielders" are placed correctly in this picture, but you see that "square-leg" is standing dangerously near the batsman, and he has his hands resting on his sides. Now every fielder should have his hands loose and in front of him, ready to catch the ball at any moment. When you want to catch a ball coming at you through the air, look at it steadily as it flies towards you, and try and catch it with your hands near your chest, and slightly draw down your hands as they fasten over the ball. When you wish to stop a ball that is running towards you along the ground, bring your legs close together and hold your hands in front. If your hands miss the ball, your legs may stop it.

3. Few Indian boys hold their bats properly. The great secret of batting is to move it so that it is always as much as possible in front of the wicket. When it is being swung by the arms of the batsman in the act of striking, it should describe a segment of a circle, the plane of which passes through the wickets. Now to attain this correct style of batting, the first requisite is to stand properly. You know that there is a



CRICKET AT LAHORE.

line drawn some distance in front of the wickets. This is called the "crease." Your right foot should be placed just inside that crease, with the toe *nearly*, but *not* in front of the leg-stump. This foot should never be lifted except to run. The left foot should be placed outside the crease, but its position may be altered according to the kind of ball that has to be played. If the feet are placed rightly, you will find that both your legs nearly come in front of the leg-stump, and yet do not actually so come. Your right foot points along the crease. Your left foot will usually be at an angle of ninety degrees outward from the crease. Your whole position will enable you to hang over your bat, as it were. Thus when the foot of your bat is in the "block-hole," or when you are moving it to hit at a straight ball, the bat almost completely protects the wicket. You will find this a very much better kind of batting than the batting of those who stand away from the wicket, and hold their bats *across* the wickets at an angle, and swing their bats *round* as if they were mowing corn with scythes.

4. Remember that no good players hit a ball into the air unless they can avoid it, or unless they are sure that they can hit it right away over the heads of all the fielders. Hit the ball hard along the ground. That is the way to avoid being caught out.

5. If a ball comes on the "off-side" of the wicket (your right side) you should, as a rule, hit it to some point on the same side. If it comes to you on the on-side (your left side), it should be hit to the same



side. It is reckoned bad play to hit a ball so ~~as~~ <sup>as to</sup> make it cross the pitch.

6. As for bowlers, your only hint is this: Never bowl "sneaks." Sneaks are balls that hit the ground almost as soon as they leave the bowler's hand, and go trundling along the surface of the earth till they reach the batsman. This kind of bowling is despised by all English players. The rule of good bowling is, that the ball should touch the ground only once between the bowler's hand and the bat or wicket.

## Lesson XL.

### VICTORIA'S TEARS.

1. "It was when the Princess Victoria was about twelve years old, after George IV. was dead and William IV. was on the throne, that arrangements were being publicly made for a Regency in the event of the King's dying while she was in her minority. It was then agreed between mother, tutor, and governess that it was time that she should be aware of what awaited her; and Dr. Davys, her tutor, therefore set her to draw out the genealogical tree of English royalty. Presently she said earnestly, 'Mamma, I cannot see who is to come after Uncle William, unless it is myself.' She was told that so it was. 'It is a very solemn thing,' she said. 'Many a child would boast, but they don't know the difficulty. There is splen-



THE YOUNG QUEEN VICTORIA.

dour, but there is responsibility.' Then lifting up her forefinger, and giving her hand to her governess, she earnestly said, 'I will be good.' (1831.)

“ ‘And she has kept her promise  
Through all her length of life ;  
And all her subjects bless her—  
Good mother, Queen, and wife.’

. . . . .

2. “ William IV. died in the night, and at five in the morning the Archbishop of Canterbury (Dr. Howley), the Marquess of Conyngham (Lord Chamberlain), and Sir Henry Hallford, the royal physician, drove up to Kensington Palace, and had some difficulty in making themselves heard by the sleeping household. In a few minutes the young Queen came in. At the words ‘Your Majesty’ she held out her hand to be kissed. Tears stood in her eyes, but she was perfectly dignified and composed.” (June 20, 1837.)

MISS YONGE'S *Victorian Half Century*.

3. “ O maiden ! heir of Kings !  
A King has left his place ;  
The majesty of Death has swept  
All other from his face :  
And thou upon thy mother's breast  
No longer lean adown,  
But take the glory for the rest,  
And rule the land that loves thee best ! ”  
The maiden wept—  
She wept to wear a crown !

4. They decked her courtly halls ;  
They reined her hundred steeds ;  
They shouted at her palace gate,  
“ A noble Queen succeeds ! ”  
Her name has stirred the mountain's sleep,  
Her praise has filled the town ;  
And mourners, God had stricken deep,  
Looked hearkening up and did not weep.  
Alone she wept,  
Who wept to wear a crown !
5. She saw no purples shine,  
For tears had dimmed her eyes ;  
She only knew her childhood's flowers  
Were happier pageantries !  
And while the heralds played their part,  
Those million shouts to drown,  
“ God save the Queen ! ” from hill to mart,  
She heard through all her beating heart,  
And turned, and wept—  
She wept to wear a crown !
6. God save thee, weeping Queen !  
Thou shalt be well beloved !  
The tyrant's sceptre cannot move  
As those pure tears have moved !  
The nature in thine eyes we see  
That tyrants cannot own—  
The love that guardeth liberties :  
Strange blessing on the nation lies,

Whose Sovereign wept—  
Yea, wept to wear a crown !

7. God bless thee, weeping Queen,  
With blessing more divine !  
And fill with happier love than Earth's  
That tender heart of thine !  
That when the thrones of Earth shall be  
As low as graves brought down,  
A piercèd hand may give to thee  
The crown which angels shout to see !—  
Thou wilt not weep  
To wear that heavenly crown.

ELIZABETH BARRETT BROWNING.

## Lesson XLI.

### THE GOOD LIFE, LONG LIFE.

It is not growing like a tree,  
In bulk, doth make man better be ;  
Or standing long an oak three hundred year,  
To fall a log at last, dry, bald, and sere ;  
A lily of a day  
Is fairer far in May,  
Although it fall and die that night ;  
It was the plant and flower of light.  
In small proportions we just beauties see,  
And in short measures life may perfect be.

BEN JONSON.

# NOTES TO FIFTH ORIENT READER.

## INDIAN JUGGLERS.

1. **man and beast**, etc. ; human beings and the lower animals were all resting.

**tope** ; cluster of trees.

**like wildfire** ; like fire raging in a dry jungle.

**on tiptoe of expectation** ; in a state of great curiosity, like people in a crowd trying to see better by standing on their toes.

2. **feats**. Consider the different meanings of **feet**, **feat**, **fête** (the last word is French, but used often in English).

**munsiff** ; judge.

**pariahs** ; people of the lowest grade.

**parcherry** ; outskirts.

3. **Zemindar** ; landed proprietor ; farmer.

**laced cloth** ; cloth embroidered and bordered with lace.

**double and single**. If they turned twice in the air, before coming down on their feet again, that was a *double* somersault ; if only once, that was a *single*.

4. **in a tangible form** ; in the shape of money or other presents.

5. **Shabash** ! excellent !

6. tender ; young and delicate.
7. **Jehangír** ; emperor at Delhi (seventeenth century).
9. **wood-apple** ; "elephant apple," with hard rind containing edible pulp.
10. **herculean** ; gigantic ; adjective formed from the name of the Greek giant *Hercules*.

**Ramakrishna** ; a literary gentleman belonging to Madras, who has written a charming book (from which this chapter is taken), called *Life in an Indian Village*.

#### PADMANI.

1. **Ala-ud-Din** ; one of the Khilji kings of Delhi. He sacked Chitór in 1303.
  2. **unprotected** ; not accompanied by many of his soldiers.
  4. **ladies-in-waiting** ; ladies attached to the service of princesses and queens.
  5. **have his freedom** ; be set at liberty.
  6. **Johur** ; suicide of a body of men or women who prefer death to dishonour.
- cut their way** ; made a passage through the ranks of the enemy by fighting with swords.

#### SISTER DORA.

1. **Walsall** ; a town in Staffordshire : population, 60,000.
  2. **was a passion with** ; was passionately liked by.
- sought her hand**. When a European woman promises to marry a man, she is supposed to put her right hand in his as a sign that she accepts him as her future protector.
4. **ward** ; section of the hospital.
  6. **set a fracture** ; bound up a broken limb.
  7. **pull her bell** ; ring the bell attached to the door of her house.

## A WILD ELEPHANT.

## PART I.

1. **males** ; male elephants.

**sacrificed to the alarm** ; lost owing to the sudden fright.

**prestige** (French word) ; reputation the elephant knows that the keeper has, of always remaining cool and firm.

2. **musti** ; mad.

**cooling diet** ; food not likely to excite.

**over-confidence** ; excessive trustfulness.

5. **keddah** ; establishment for catching and training elephants.

**large tusker** ; elephant possessed of two very long ivory teeth or *tusks*.

**scourge** ; affliction ; nuisance.

6. **took measures** ; adopted plans.

8. **single combat** ; a fight in which only two individuals are engaged.

9. **pad saddle** ; saddle not made in the form of a regular seat, but simply consisting of a large pad (a bag stuffed with straw or cotton).

11. **whereabouts** (adverb used as a noun, *always in the plural*) ; situation ; locality.

12. **position** (military term) ; important place suitable for occupation by soldiers in time of war.

**the identity**. There was no doubt that this was the same elephant that had done so much damage.

13. **nervous** ; excited.

## PART II.

1. **pricked** ; raised and thrust outwards.



1. **mahout**; driver.
4. **wrestler**; fighting elephant.
7. **low diet**; scanty food.

**Sir Samuel Baker**; a distinguished living traveller and author.

## A TRUE TALE ABOUT A DOG.

### PART I.

1. **a dog**. The reference is to the passage in the Bible, 2 Kings viii. 13.

**adopted**, etc.; have given food and shelter to some hungry, homeless dog deserted by its master.

2. **sheep-dogs**; dogs that help their masters, the shepherds, to tend flocks.

**pointer**; a kind of dog, usually white, with patches of black or liver-colour, large head, broad mouth, tapering tail. It is used by sportsmen, and when it finds out any birds for its masters to shoot at, it stops and points in the direction of the "game."

**setter**; a dog something like a pointer, but when it finds out game it sits down, instead of "pointing."

**greyhound**; a dog of delicate, slender body and long limbs, very swift in running after hares.

3. **mastiff**; a large dog with a massive head and square face, and loosely hanging lips. It shows much attachment to its master.

5. **cuisine** (French word); cookery.

**secondary**, etc. His cookery and his wines were good, but the social quality of his guests was still better.

6. **discussing**, etc. The gentlemen had already drunk two bottles of port wine, talking as they did so. They were

now carrying on the conversation while drinking the contents of a third bottle.

6. **awake to the situation** ; sensible of where he was.
  7. **put in an appearance** ; come before us.
  8. **fetch**, etc. European dogs are often trained by their masters to carry things in their mouths, open or shut doors, and do other services.
- front door ; door next the street.
14. **dining out** ; dining at the house of a friend.

## PART II.

12. **stand clear** ! keep out of the way !
14. **few and far between** ; scarce, with great distances between any two of them.
15. **'em** ; vulgar contraction for "them."  
have it out ; fight to the end.
18. **is so** ; is indeed [the very dog].  
towzled ; worried.

## ALEXANDER THE GREAT'S WILL.

**Alexander.** This great King of Macedon, who became conquerer of the world, died 323 B.C.

**gone the common way** ; he had to travel the ordinary road of death.

**Trench.** This author was Archbishop of Dublin. He died in 1886.

## A TIGER HUNT.

1. **beaters** ; men (*coolies*) employed by sportsmen to go through the ground where game is, and beat the bushes of the jungle so as to dislodge the birds and animals.

2. **machán** ; temporary resting-place built in a tree.
4. **shikari** ; huntsman.
5. **upon all fours** ; on hands and knees, so that he appeared like an animal moving on four legs.  
to his bullet ; to any bullet fired from his gun.
6. **pinned** ; held down.
8. **bravo ! well done !** This is an Italian word, literally meaning "brave."
9. **backed up** ; assisted.
10. **to pack** ; to be packed.

## CASABIANCA.

1. **but** ; except.  
battle's wreck ; the ships that had been ruined in the fight.  
as born ; as if born.
2. **below**. The father, wounded, had been carried into a room below the deck.  
my task ; my duty of remaining where I was placed by you.  
chieftain ; captain (these two words are the same by origin).
3. **may yet be gone** ; may even now be allowed to leave my post.  
breath ; hot wind from the flames.  
hair. The construction is, "He felt their breath upon his brow and in his waving hair."  
post of death ; post of danger and almost certain death.  
still ; calm.
4. **but once more** ; only once again.

4. wreathing fires ; curling flames.

caught ; set on fire.

streamed ; floated out on the wind like flags.

banners ; flags.

5. thunder ; noise *like* thunder (arising from the ignition of the gunpowder in the ship).

well had borne, etc. As the masts, rudder, and flags had performed their duties in spite of the shots from the muskets and cannons, so had the boy remained calmly doing his duty, till everything in the ship was blown up, and scattered by the winds.

Mrs. Hemans, an English poetess, died in 1835.

### THE CHILDREN OF BLENTARN GHYLL.

1. turned out ; let out from the sheepfolds where they are sheltered during winter.

above the cottage ; higher up the valley than the cottage.

living eye, etc. The meaning is that the basin without any water in it is like an eye-socket without the sparkling eye in it.

3. great occasions ; events of importance.

indoor, etc. Indoor servants are household servants. Outdoor servants do work in the stables or the fields.

4. working up ; preparing to burst.

5. wreaths ; accumulations of snowflakes blown by the wind into fantastic shapes.

7. crazy ; useless ; rotten.

scalded ; heated over the fire.

looked into. The meaning is that she opened the box and took out some of the meal that was in it.

7. **short allowance** ; small quantities.
8. **peat stack** ; pile of turfs (used like coal).
9. **joined the huddle** ; lay down in the group.
10. **might not**, etc. ; was still too unsafe to be crossed.  
**exposed** ; revealed through the removal of the snow by the wind.
13. **make out** ; discover.  
**the poet**. William Wordsworth, the greatest poet of nature, lived in Westmoreland. His death occurred in 1850.
14. **And quiet**, etc. ; and the atmosphere above now seems as free from storm as a smooth sea.  
**Queen Charlotte** ; wife of George III.  
**Charlotte Yonge** ; a living English authoress.

#### THE MAHARANI SURNOMOYI, C.I.

1. **issue** ; family.  
**honour of the Crown of India** ; a badge or decoration given to a body of distinguished servants of the Empress.
2. **Warren Hastings**, Governor-General of India, died in 1818.
3. **executed** ; made.  
**East India Company** ; the great English Company that held a large part of India ere it became the property of the English Crown.
5. **liquidating** ; paying off.
7. **Insignia** ; marks.  
**Royal Letters Patent** ; document conferring the honour, and signed and sealed by the Empress.
8. **have but an idea of** ; can only guess at.

## THE LORD OF BURLEIGH.

2. fondly falter ; can scarcely murmur, because love overpowers them.

leads her to the village altar ; marries her in the village church.

roof ; house.

3. lodges ; houses belonging to gatekeepers and other servants of wealthy men.

5. all, etc. The meaning is, that the more fine houses she sees, the more she feels that she loves her poor painter-husband better than she could love the richest of lords.

6. armorial bearings stately ; splendid designs containing the arms or ancestral marks of the family.

Lord Tennyson ; the greatest living English poet.

## AN EXPLOIT OF SIR WILLIAM WALLACE.

1. Sir William Wallace, Scottish patriot, died in 1305.

2. Dieppe ; seaport in France.

bearing down ; sailing towards Wallace's ship.

practice ; habit.

5. master ; captain.

ran on board ; sailed close up to, so as to touch.

7. the bells, etc. Bells, of varied notes, were rung in a certain order (so as to make a tune) in times of rejoicing. In times of disaster, the tune was reversed.

The Scottish Lion, on the shield of gold. This was the emblem painted or woven on every Scottish flag.

Sir Walter Scott, greatest of Scottish writers, died in 1832.

## AKBAR.

1. **Alfred.** Alfred the Great, King of England, died in 901 A.D.

**Elizabeth.** Elizabeth, Queen of England, died in 1603.

**Restoration, etc.** Charles Stuart, generally called Charles I., King of England, was beheaded in 1645 ; and England became a republic. His son, Charles Stuart, permanently became King in 1660. This event, by which the Stuart family regained the power, was called the *Restoration*.

**Revolution.** James II., brother and successor of Charles II., was deposed from the English throne in 1688, when William Prince of Orange and his English wife Princess Mary became King and Queen.

**Accession of Queen Anne.** Anne, daughter of James II., came to the English throne in 1702.

2. **Mecca ;** the Mohammedan holy city in Arabia.
3. **feudal barons ;** chiefs who owned one superior lord, while they held authority over the tenants of their lands, and could use them as soldiers.
4. See Chapter on Padmani.
5. **gave in ;** surrendered their own rights and customs.
8. **Shiah.** The Shiahs are a sect of the Mohammedans who consider the first three successors of Mohammed to have been usurpers.  
set up ; pretended.
13. **Marco Polo,** a great traveller, who wrote an account of his adventures, died in 1324.
14. **carry the cross.** The cross is the chief emblem of the Christian religion (because Christ was crucified).
15. **progresses ;** royal marches.
17. **horse and foot ;** cavalry and infantry.

18. **Sunnís** ; Mohammedan sect opposed to the Shíahs.
21. **capital sentence** ; sentence of death.

### PROVIDENCE.

1. **plants His footsteps** ; walks.  
 Deep, etc. God, with unerring wisdom, creates many wonders under the surface of the earth and sea.
2. **fearful saints** ; timid though pious worshippers of God.  
 clouds ye ; clouds that ye.  
 big with mercy ; ready to shower blessings upon us.  
 When we are most apprehensive of sorrow, God turns the threatening calamity into blessing for us, as the formidable thunder-cloud dissolves in gentle rain.
3. **Unfolding every hour** ; displaying themselves at every hour of the day.

**His own interpreter.** We often cannot understand the meaning of what God does, until afterwards some other act of God makes the former act clear.

**William Cowper**, an English poet, died in 1800.

### THE REIGN OF AURANGZEB.

1. **Moghul Empire.** Northern India was under the power of a race of Mongolian or Moghul Emperors from 1505 till 1788. The dynasty was founded by Baber. Aurangzeb reigned for half a century, until 1707.  
 reached its zenith ; attained its utmost grandeur.  
 columns ; bodies of soldiers drawn up in deep lines.  
 formation ; military order.  
 Rájputs ; soldier tribes from Rájputana.
2. **Bernier.** Dr. Francis Bernier, a French traveller, died in 1688.



2. **Master of the Horse** ; superintendent of the Royal stables.  
**on the score of** ; because of.
- Gassendi**. Peter Gassendi, French mathematician and philosopher, died in 1655.
- Descartes**. René Descartes (pronounced *Daycart*), the French father of modern European philosophy, died in 1650.
3. **for the empire** ; to obtain the chief power over the empire.
4. **versed** ; acquainted with.
- Akbar** (died 1605), **Jehangir** (died 1628), **Shah Jehan** (died 1666); Moghul Emperors of Delhi.
5. **mounted guard** ; sat on horseback as cavalry guards.
7. **flowered** ; embroidered or woven with gay patterns.
9. **Talboys Wheeler** ; a living historian.

## HABITS.

### PART I.

2. **proudest ship**, etc. In docks and harbours, ships are turned round by cables attaching them to the land. If the ship is pulled to one side by a cable fastened to her bow (or front portion), she may be said to turn her head to the cable.
3. **Bastile**. This was a prison in Paris ; it exists no longer.  
**extempore** (Latin word) ; without forethought.  
**temper** ; quality.
7. **Johnson**. Samuel Johnson, author of *Rasselas*, died 1784.
8. **Spinola**. The Marquis of Spinola was a Spanish general, who died in 1630.
- Vere**. Sir Horace Vere was an English general, who died in 1635.

8. **Demosthenes**, a Greek orator, died in 322 B.C.
- Thucydides**, a Greek historian, died in 401 B.C.
11. **Charles XII.**, King of Sweden, died in 1718. He was a great soldier.

## PART II.

1. **Brougham**. Lord Brougham, a successful British lawyer and social reformer, died in 1868. When Lord Chancellor of England, he acted as President in the House of Lords; and he was also official President of the highest court of law, called the Chancery Court.
  3. **Blackstone**. Sir William Blackstone was an English judge who wrote a famous work called *Commentaries on the Law of England*. He died in 1780.
  5. **Swift**. Jonathan Swift, a Dean (or high kind of clergyman) of the Irish Episcopal Church, was a literary man of eminence, and died in 1745.
- of a morning; in the morning.
11. **often-quoted remark**. "Of making many books there is no end; and much study is a weariness of the flesh" (Ecclesiastes xii. 12).

## NAPOLEON AND THE YOUNG ENGLISH SAILOR.

1. **Napoleon**. Napoleon Buonaparte, born in Corsica in 1769, rose to be Emperor of the French. About the year 1804, he had prepared a large fleet to sail from Boulogne, on the French coast, in order to cross the English Channel (22 miles broad) and land his soldiers in England. This expedition, however, was never accomplished.
2. **his banners, etc.** The sight of the flags in France warned England of its danger, and every Englishman armed himself, ready to fight for British freedom.

3. **was bent**, etc. His gaze was always keenly fixed on the shores of England.
5. **midnight watch**, etc. He thought that the perilous and difficult duty of keeping guard on a ship at midnight, during a tempest, would have pleased him better than being an idle exile in France.
7. **until he launched**, etc. He unweariedly laboured until he had made the barrel into a kind of boat, and was able to float it.
9. **ploughing**, etc. ; crossing the sea.  
**uncompassed**; not provided with a mariner's compass.
11. **Argo**. According to a story told by the ancient Greek poets, a number of adventurous Greeks set sail on a long voyage in a ship called the *Argo*. This celebrated name was applied to the sailor boy's boat by the Frenchmen, in jest.
13. **wouldst** ; wishest to.
16. **tar** ; sailor. *Tar* is an abbreviation of *tarpaulin*. A tarpaulin is a rough waterproof covering much used by sailors (*palling*, or covering, of *tar*).
17. **coin and gift of** ; coin given by.  
T. Campbell, an English poet, died in 1844.

### THE GOLDEN MEAN.

**Johnson**. Dr. Johnson (died 1784), who wrote a story of Abyssinia called *Rasselas*, from which the extract is taken.

### THREE STATES OF MATTER.

5. **measure** ; vessel of a certain capacity, used for measuring.
6. **water-tight**. The piston fits the vessel so exactly that no liquid can escape past its edges.
8. **has an intense**, etc. Acts *as if* it had an intense desire.

10. **shut it down**, etc. Put it between two surfaces and fix it there firmly by the action of a screw that draws the surfaces nearer together.

**Menai Bridge.** A bridge composed of large iron tubes ; used to convey railway trains over the straits separating the mainland of Wales from the island of Anglesey.

12. **platinum** ; a hard, white metal ; rare and expensive.

**carbon.** One of the commonest and most important of the *elements* (of which there are about seventy). It forms the chief element in diamonds, coal, chalk, and many other seemingly dissimilar things.

### THE TALE OF MARRATON.

2. **in substance** ; as regards the main facts.
3. **perplexed.** The word is used in its root-meaning of *inter-twined*, or *folded many times*.
4. **shades** ; phantom-trees.
- gave place** ; were succeeded by.
6. **pitching a bar.** This is a game of strength in which players rest heavy bars of iron on their shoulders, from which they toss them as far off as they can.

**breaking** ; taming.

**flouncing** ; fluttering.

**Joseph Addison**, English poet and essayist, died 1719.

### THE NAME OF ENGLAND.

1. **fight.** After this word, supply *hath*.
2. **strike the fire**, etc. Elicit pride and bravery from the heart of each English soldier or sailor, as fire is struck from flint. Admiral Nelson once "struck fire" thus, by signalling to his fleet, before a great battle, "England expects every man to do his duty."

2. **banner'd line** ; array of regiments or ships, bearing flags.
3. **Cressy's field**. The "Black Prince," son of Edward the Third, King of England, conquered the French on the battle-field of Cressy (France, 1346). His army was composed of 30,000 men, while the French soldiers numbered 120,000.

### VARIETY OF MOUNTAINS.

2. **gathers upon** ; rears itself up against.
3. **Mr. Pope**. Alexander Pope, a great English poet, died in 1744.  
**he might have left** ; perhaps he had left.  
**eternal snows** (in the poetry). On the summits of very high mountains the snow never disappears.  
**first clouds**, etc. (in the poetry). As we look up the side of a mountain, we think we see the top, and the clouds just resting on it. When we reach that point, we find there are higher points that were concealed behind it.  
**survey** (in the poetry) ; contemplate.

### THE LAST FIGHT IN THE COLISEUM.

#### PART I.

1. **matter of course** ; an ordinary or customary thing.
2. **Vespasian and Titus**. Roman Emperors, who reigned in the first century after Christ.  
**seven hills**. Rome is built on seven small hills.
3. **oval**. The Coliseum is not circular but egg-shaped.  
**arena**. Latin word for "sand."
4. **vestal virgins** ; priestesses of the goddess Vesta.  
**equestrian order**. A body of nobles, or knights, who held important rank in Roman society.

4. **freemen** ; common people of Rome (servants, artisans, and so forth), who, however, ranked above the slaves.
5. **boxes**; small chambers fitted with seats, and open in front.  
**ran along** ; moved forward easily.  
**togas**. The Latin word for a Roman gentleman's robe is *toga*.
7. **ball-dresses** ; dresses such as Western ladies use when going to dancing-parties.
8. **Orpheus**. Orpheus is a mythological musician, said to have played the lyre so skilfully, that men and animals and even rocks and stones followed him to hear his music. The myth says that in revenge for some insult he had offered to them, he was torn to pieces by Thracian women. In the Coliseum, however, for obvious reasons, bears took the place of women in killing Orpheus.
11. **squirrel's cage**. A cage of wickerwork something like a drum in form. The squirrel within tries to climb up one side, and thus makes the cage revolve like a wheel.  
**deserters** ; soldiers who had run away from the army.  
**witnessed a good confession** ; gave their testimony in favour of their creed (or confession of faith) by bravely becoming martyrs for it.
12. **Cæsar** ; title of Roman Emperors, like the Russian *Czar*.
13. **retire** ; withdraw from the profession of gladiator.

## PART II.

1. **light-armed**, etc. One kind of contest was between a soldier clad in little armour (but furnished with a sword) and a pursuer who chased him armed with a trident and a net. The pursuer tried to catch the other man in the net and then kill him. If he failed to throw the net properly over him, the other gladiator turned upon him with his sword.
- lasso**, etc. In the same way, two men fought with a noosed rope and short spear.

1. **heavy-armed**, etc. In this case, two fully armed gladiators fought hand to hand with swords.

**combinations**, etc. Sometimes several pairs of combatants were fighting at once.

**receive the steel** ; take your death-wound from the sword.

**statue**. "The Dying Gladiator" (so called), a statue at Rome.

2. **I see**, etc. These verses occur in Byron's *Childe Harold*.

**manly brow consents**, etc. The expression of his wrinkled brow shows that he knows that he must die, but that he must not betray any feeling of pain.

**drops** ; drops of blood.

**swims**, etc. His brain becomes dizzy, and all things seem to him to be going round and round.

**gone** ; dead.

**ere ceased**. The construction is, "He is gone ere the inhuman shout which hailed the wretch who won ceased."

3. **young barbarians** ; roughly-bred children. The Romans called all other people "barbarians" (literally "bearded people" : that is, "rough, shaggy").

**Dacia** ; a country of which the most important part has become the modern Hungary.

**mother**, etc. He had been conquered in his own country, and taken away to Rome as a slave. As he was dying, he thought of the wife and children he had left in Dacia. The Roman Emperor who conquered Dacia was Trajan (died 117 A.D.)

**rush'd**, etc. These thoughts (of his wife and children at home) filled his brain as the blood swiftly circulated through it for the last time ; and (possibly) his dying thought was a hope that his death might be avenged.

- **arise**, etc. The Goths (ancient German nation that included the Dacians) invaded and plundered Rome in the

early part of the fifth century A.D. The poet seems to stand beside the dying gladiator and call upon his nation to avenge him, as it afterwards did.

5. **professed**, etc. The first Roman Emperor who declared himself a Christian was Constantine, who died in 337 A.D.

**Constantinople.** This was a city built by Constantine; Constantine and his immediate successors held court chiefly at this city, which was called the Eastern capital of the Roman Empire.

6. **Alaric**, leader of the Goths when they captured Rome, died in the year of the capture (410 A.D.)

**Turin**; city in north of Italy.

**Temple of Jupiter.** In the ancient days of Rome, victorious Roman generals coming back into the city in triumphal procession went to the Temple of the chief god, Jupiter, and there sacrificed and prayed. The conquered general was led out in chains and killed, along with other captives. In 403 Rome was Christian, but the old form of triumphal procession was still kept up, although the general had to visit several of the Christian Churches instead of Jupiter's Temple.

7. **præfect**; one of the chief civil officers.

8. **keep his Christmas**; observe the Christmas festival.

### BURIAL OF SIR JOHN MOORE.

**Moore**, English general, killed in battle after victory over the French at Corunna, Spain, 1809.

**Rev. Charles Wolfe**, Irish poet, died in 1823.

### THE VISION OF JUSTICE.

#### PART I.

1. **Lincoln's Inn.** A large building in London, where many lawyers have offices.



1. **men in years** ; elderly or old men.
3. **Balance** ; one of the signs of the Zodiac.  
**Intelligence** ; guiding spirit.
5. **vested** ; legally given to.
6. **instruments of tenure** ; legal documents by which they claimed possession.  
**conveyance** ; transfer of property.  
**interlineations**. Additions had been made between the lines of some of these documents, and many of these additions were forgeries.  
**codicils** ; additions made to wills, at the end, after the original wills have been signed.
7. **certain street**. Probably the author meant Lombard Street (London), where a great many rich bankers and money-lenders resided.
8. **lustre of sun**. The eagle is supposed to train her young ones to fly towards the sun, so as to get accustomed to its strong light.  
**raised** ; made to look lofty ; noble.  
**airs** ; looks ; manners.
9. **fell into the ranks** ; took their place in proper order.
11. **new faces** ; new men occupying the distinguished posts.

## PART II.

1. **clack** ; clatter ; noise.  
**sensible** ; aware.  
**unpractised** ; unused (with the object of influencing the goddess favourably).
2. **tossing** ; gay movements of the head.

2. **squeaking** ; shrill, weak laughter.

**bridled up**. Each woman composed herself and tried to look her best (as a horse draws in its head proudly, as if pulled by the bridle).

**falling back** ; retiring.

**making a false step** ; pretending to trip.

**becoming air** ; pleasing fashion.

**to look**, etc. So that their necks would stretch, and be better seen.

**clapped**, etc. Put their hands to their forehead, as if to shade their eyes.

4. **of spirit** ; lively and clever.

**Fury**. The Greeks believed there were three fearful-looking goddesses of Punishment, called Furies.

**mistress** ; sweetheart.

**harpy**. Fabled creature, with the face of a woman and the body of a vulture.

**sphinx**. Fabled creature, having the winged body of a lion, the face of a young woman.

5. **vestal** ; virgin. Vesta was the Roman goddess of family life. The virgins who became priestesses in her temple were called Vestals.

**siren**. On a rock in the Mediterranean (according to Greek mythology) certain lovely women, called sirens, sang exquisitely, and lured mariners to shipwreck.

### MATTER INDESTRUCTIBLE.

3. **goes out** ; becomes extinguished.

**milky** ; like milk.

8. **aeriform** ; of the nature of air.

## THE VISION OF MIRZA.

1. **Cairo** ; modern capital of Egypt.

**manuscripts.** The author, of course, is only pretending that he found such manuscripts.

2. **Bagdad** ; city on the Tigris, in Irak-i-Arabi.

## KING ARTHUR'S DYING SPEECH.

1. **Arthur.** This is the name of a mythical king of England, whom the poets represent as having led a virtuous and heroic life.

**order** ; way of living.

**fulfils Himself** ; executes His own wishes.

2. **blind life** ; vitality without knowledge of the aims of existence.

## PROVERBS ON THRIFT.

1. **taxes** ; burdens ; vexations.

**commissioners.** Commissioners of Taxation can remit the Government taxes if any special reason for doing so arises ; but the other troubles of life have to be borne without hope of escape from them. What person can prevent us from suffering the pains of indigestion, if we eat bad food ; or prevent the stings of conscience that follow our bad deeds ?

**God helps, etc.** God blesses us, if we endeavour to do our best.

**sloth, etc.** Every man, if he wishes to keep healthy, must exercise his body and mind properly.

**stuff, etc.** Our lives are really to be measured by the amount of time we have spent well. Life is made up of

the opportunities Time gives us. As cloth may be made from the material or stuff called cotton ; so Life is made up of time.

2. **Up and doing.** Let us arise and work.

**all easy** ; all [things] easy.

**trot** ; run, (that is) must work very hard to make up for lost time.

**laziness**, etc. Those who work lazily soon become poor.

**drive**, etc. Master your work ; do not let your work accumulate till it becomes a burden and a kind of tyrant to you.

**early to bed**, etc. The *habit* of early rising and going to bed soon after the day's work is over, makes, etc.

**Industry need not wish.** Those who work well make money, and so can buy what they need without wishing in vain.

**pains** ; labour.

**help hands**, etc. I must rely upon the work of my hands for my subsistence, as I have no land or other private property.

**calling** ; trade or profession.

**bailiff** ; a judge's officer who arrests people for debt.

**enter** ; come into the house of the industrious man to arrest him.

**plough deep** ; work hard.

**corn to sell**, etc. You will produce for yourself both subsistence and profit.

**cat in gloves**, etc. The cat's claws would not be of any use if the cat wore gloves. A man cannot work properly if he wants to be finely dressed and indolent, like a rich gentleman.

**poor Richard** Benjamin Franklin, an American author (died 1790), published for many years an annual work

called "Poor Richard's Almanac." From one of these almanacs these proverbs are taken.

**2. dropping ; dripping of water.**

**mouse ate**, etc. This probably refers to the fable of the Lion and the Mouse. The lion, who could not force his way out of a rope net, was delivered by a weak little mouse, that slowly but surely nibbled through one piece of the rope, and then the net gave way.

### GOD'S HANDIWORK.

**3. milk-teeth ; first set of teeth.**

**Seneca**, a Roman author, died in A.D. 65.

### SOMEBODY'S DARLING.

**1. ward ; section or room of an hospital.**

**somebody's darling** ; a young man who was doubtless the pride of his mother, whoever she might be.

**6. baptized**, etc. Has a sister sometimes kissed those beautiful golden locks of his ?

**8. parting hand**. The hand he held out as a sign of farewell when he marched away from home to the war.

**Alcott**. Louisa Alcott, an American poetess, died 1888.

### THE PLANETS AND OTHER HEAVENLY BODIES.

**1. It is not for us to say ; we must not presume to say.**

**inspiration** ; special enlightening power from God.

**Psalmist**. David, King of Israel (ruled about 1040 B.C.), author of the *Psalms* in the Bible. The *Psalms* abound with references to the stars.

1. **bore down** ; overpowered.  
lift us ; raise our thoughts.  
theatre ; the earth, which is one of the smallest planets.
3. **retires** ; sails away.  
unassisted ; not helped by the telescope.  
**Chalmers.** Dr. Thomas Chalmers, a Scottish clergyman  
and author, who died in 1847.

### DISCIPLINE.

2. **engineer - officer** ; an officer in the Royal (Military)  
Engineers.  
hottest fire ; densest shower of bullets.  
**Nelson's signal.** See note to "The Name of England."
3. **drowned** ; overwhelmed.
4. **like herrings**, etc. ; as tightly as salted fish are packed in  
barrels for the market.
5. **works** ; machinery of the chronometer.
8. **transport** ; ships for carrying soldiers from one country  
to another.
9. **ease** ; lighten (by throwing things overboard).
10. **cutter** ; small lifeboat (furnished with sails).

### YE MARINERS OF ENGLAND.

1. **launch.** The meaning is, "Set sail in your ships again,  
with British flags waving on your masts."
2. **Blake**, a British Admiral, died in 1657.  
Nelson, greatest of British Admirals, died in 1805.
3. **thunders**, etc. Thunderous sound of cannon from the war-  
ships built out of oak that grew on English soil.

3. **quells the floods** ; asserts her supremacy over the seas.
4. **meteor flag**. So called, because in times of war the ships fly swiftly through the seas, chasing their enemies, and their flags consequently stream through the air like meteors.

### THE STORY OF THE "REVENGE."

1. **Hume**, Scottish historian, died in 1776.  
**destruction of the Armada**. The Spaniards in 1588 sent a fleet of 210 ships to destroy the fleet of England. Lord Effingham and Sir Francis Drake, with a comparatively few small ships, utterly routed the Spaniards, and destroyed most of their ships.  
**Thermopylæ** ; a pass in Thessaly, where Leonidas and a few Spartans repulsed a large Persian army B.C. 480.
2. **line-of-battle ships** ; large ships of war, such as formed the main line of the navy in a fight.  
**victuallers** ; ships carrying provisions for the fighting ships.  
**Flores** ; island in Azores, 800 miles west of Portugal.  
**light in ballast** ; not carrying as much heavy material in his ships as was necessary to steady them properly.  
**short of water** ; provided with little drinking water.  
**Howard** ; an English admiral.  
**pestered and rommaging** ; racked and disarranged.  
**signal** ; sign made by flags.
3. **Talbot**, Earl of Shrewsbury, a great general, died 1453.  
**Cœur-de-Lion**, Richard I. of England, died 1199.  
**of great revenues, etc.** ; he had inherited much wealth.  
**affected to wars** ; fond of fighting.

3. blood-eating ; fighting.  
**Queen** ; Queen Elizabeth.  
 on the ballast ; low down in the ship, where the ballast lay.  
 weighed ; lifted the anchor, and sailed off.  
 on his weather-bow ; in front of him, to windward.  
**Raleigh** ; Sir Walter, a great sea-captain, discoverer, and statesman, died 1618.  
 cast about ; sail hither and thither.
4. sprang their luff ; turned about so as to cease to be blown forward by the wind.  
 fell under the lee ; drifted to that side of the *Revenge* farthest from the quarter whence the wind happened to be coming.  
 had been ; would have been.
5. came up to windward, etc. ; came on that side of the *Revenge* on which the wind was blowing.
7. washing up ; heaving up (on the tops of the waves).
8. works ; masts and rigging.  
 800 shot, etc. Eight hundred great cannon balls had passed through his ship.  
 Froude, a living English historian.

## THE "REVENGE."

### A BALLAD OF THE FLEET.

1. out of gear ; in bad order.
2. Inquisition dogs. There was a religious institution in Spain called the Holy Inquisition, which was used by the



Roman Catholics for finding out and suppressing heresy. It was conducted with great bigotry, and with such cruelty, that English Protestants regarded all who had anything to do with it as dog-like and devilish.

2. **devildoms** ; cruel practices.

3. **bore in hand** ; carried.

**thumbscrew and stake.** The Inquisition authorities tortured some of their victims by squeezing their thumbs with compressing instruments called "thumbscrews" ; and they tied many of them to poles, or "stakes," and burned them.

**for the glory of the Lord.** This is said sarcastically. The fanatics of the Inquisition thought that their cruel deeds were all blessed by God, since they professed to undertake them "for the glory of the Lord."

4. **sea-castles** ; great ships.

**we be** ; old form of *we are*.

**Don** (Spanish word) ; nobleman.

11. **went down** ; disappeared ; ended.

14. **had holden**, etc. Had valued the power and glory of Spain so little.

**dared her** ; ventured to fight her.

**swarthier alien crew.** The *Revenge* was now manned by dark foreigners, namely, some of the Spaniards. The Spaniards, living in a sunnier land than England, are much darker than the English.

**and away**, etc. The *Revenge* had to sail away, although it grieved at losing its British crew, and longed to have that crew (its proper crew) back.

**or ever** ; before.

**down by** ; down near.

## VICTORIA'S TEARS.

3. **all other** ; all signs of majesty have left his face, except the majestic solemnity impressed upon it by death.

**adown** ; down upon.

**glory**, etc. Instead of resting on your mother's bosom, turn to the glorious work awaiting you.

4. **courtly halls** ; palaces.

**reined** ; harnessed.

**mountain's sleep**, etc. Her name has been called out joyfully by the dwellers in valleys, and been echoed by the great hills.

**and mourners**, etc. Many who were mourning for their dead friends ceased to shed tears because of their gladness that Victoria had become Queen.

5. **purples** ; robes of gorgeous colour. Purple is generally considered the special colour for royal robes.

**she only knew**, etc. She felt that she had been happier as a child playing with bright flowers than she would ever be as a Queen surrounded with pomp and glitter.

6. **the tyrant's sceptre**. The sweet gentleness of your character, as indicated by those tears, will command the respect and love of your subjects more than any display of power by a tyrant could. (The sceptre is the symbol of a king's power.)

**the nature**, etc. We see shining in your eyes signs of gentleness and goodness that do not characterise tyrants.

**the love**, etc. Your kindness will never lead you to rob the people of their rights ; it will lead you to defend them.

7. **happier love**, etc. Love of God.

**as low**, etc. ; brought to the dust and mingled with the graves.

7. **pierced hand**; hand of Christ. Christ's hands were pierced with nails when He was crucified.

**the crown**, etc. "Be thou faithful unto death, and I will give thee a crown of life" (Bible, Revelation ii. 10).

**Elizabeth Browning**, the greatest of English poetesses, and wife of the poet Robert Browning. She died in 1861.

### THE GOOD LIFE, LONG LIFE.

**in bulk, doth**; in size, *that* doth.

**year**; years.

**lily of a day**; ephemeral lily.

**plant of light**. As long as it lasted, it was the fairest flower that the sunlight had caused to bloom.

**Ben Jonson**, English poet and dramatist, died in 1637.

**THE END**